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THE SCHOOLS OF THE ESTABLISHED CHURCH IN ENGLAND:  
A STUDY OF DIOCESAN INVOLVEMENT SINCE 1944

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for the Degree of Doctor of Philosophy by  
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## PREFACE

The Established Church, prominent in the field of voluntary school provision during the greater part of the nineteenth century, made a major contribution to the foundation of the maintained schools system in this country. In terms of the history of the dual system in England and Wales, the one hundred years or so from the early 1870s to the present day might conveniently be divided into three approximately equal periods punctuated by the Education Acts of 1902 and 1944. The first period was marked by competition between voluntary and board schools and was embittered both by interdenominational rivalry and by fierce political controversy. Although the Church of England emerged from that period with a coherent policy, that it should retain and enlarge its considerable influence within the public elementary schools sector, there were within its ranks those who sought facilities for denominational teaching in local authority provided schools as an alternative to expenditure by the Church of scarce resources. In the event the Church not only failed to extend its voluntary school provision in England during the second of the three periods but, since it was compelled for want of financial resources to resist educational reforms, it lost ground during the period.

Dual system reform in 1944 offered to voluntary schools a choice of the alternatives of aided and controlled status. Whereas managers of the Roman Catholic voluntary schools in England sought and obtained aided status, managers of Church of England schools in about one half of the parishes in the English dioceses found it convenient to accept controlled status for their schools. Exercise of the option of controlled status was, throughout the third period, to be a cause of division among Anglican Churchmen in England in regard both to the desirability and the purpose of



continued financial involvement in the maintained schools system. That division of opinion, at national and diocesan level, and the consequences to voluntary school provision within the Anglican dioceses in England of their adoption of a particular policy, are examined in this work.

.....

The writer wishes to place on record his great indebtedness to all those who have given to him so generously both of their time and their experience: the many bishops, clergy, deaconesses, patrons of livings, headteachers and other lay people within the 43 Anglican dioceses in England, the archbishops and bishops of the Roman Catholic dioceses in England and the chairmen of education committees of the local education authorities in England who responded to questionnaires; Anglican diocesan secretaries; the General Secretary of the National Society; the Secretary of General Synod; the Financial Secretary to the Church Commissioners; the Assistant Secretary of the Central Board of Finance of the Church of England; the Secretary of the Catholic Education Council; the Secretary of the Division of Education and Youth of the Methodist Church; librarians and archivists, especially those of the Lambeth Palace Library and of Liverpool Central Library; members of the staff of the Statistics Branch of the Department of Education and Science and, in particular, his supervisor Dr. Marjorie Cruickshank of the University of Keele.

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## ABSTRACT

Analysis of figures relating to the numbers and the status of Church of England schools in the 43 Anglican dioceses in England within the period 1972-1975 and of questionnaire responses from some 2,000 bishops, clergy, headteachers and other lay people in those dioceses, together with examination of post-1944 Church Assembly, General Synod and diocesan documents, reveal wide variety in individual diocesan policies concerning voluntary school provision and in the nature and extent of that provision, but little diocesan involvement with the Anglican independent schools.

In the absence both of national direction and of diocesan authority the pattern of Anglican voluntary aided and controlled school provision which has developed in England since 1944 owes more to parochial decision than to diocesan policy and administration. The extent of that provision has declined markedly since 1944 and conditions exist for continued decline. A national Church of England policy for the future of its schools is unlikely to emerge but continued financial stringency has in recent years led to a movement within the dioceses towards acceptance of the concept of the selective retention of aided schools so as to perpetuate a Church presence at strategic points within the maintained schools system. A presence in terms only of aided schools raises the question of the future of the controlled school. There is considerable evidence within the dioceses of misinterpretation, whether or not intentional, of the responsibilities and limitations imposed by controlled status and it is suggested that, if the rate of grant aid to managers and governors of aided schools were again to be increased, controlled status be withdrawn, with appropriate safeguards, and the acquisition of aided status then be seen, in retrospect, to have been a process of selection leading towards a permanent solution to the problem of dual system reform.



CHAPTER ONE

AN OUTLINE OF THE STUDY

"The Church of England is a very loose-knit form of episcopal congregationalism. It is quite innocent of any coherent system of personnel administration. All shades of theological belief are tolerated, from near traditionalist Roman Catholicism at the one extreme to near secular humanism at the other. It is exceedingly difficult to see how so diverse an organisation could have a generally acceptable policy on any topic of major controversy, or how its mission to society could be stated in any simple or direct form."

Durham Report on Religious Education, The Fourth R, (London, 1970), pp.214-215.

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In writing of the religious settlement contained within the terms of the Education Act, 1944, Dr. Marjorie Cruickshank has stated that,

"In the history of English education the 1944 compromise marks a vital stage in the adjustment of past to present, it was not a final solution, nor did its authors intend it to be." (1)

and in her analysis of the post-war pattern of the dual system, has described Anglican voluntary school provision in these terms:

"Naturally, policy has varied from diocese to diocese. In Lancashire and London, where Churchmen had been particularly keen to preserve a fully denominational atmosphere, the proportion of aided schools was larger. Other dioceses, particularly those covering rural areas, had by deliberate design chosen to go over almost entirely to controlled status." (2)

That statement and that description together invite a number of questions among which perhaps the more important relate to the causes and consequences of diocesan variations in policy towards voluntary

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(1) M. Cruickshank, Church and State in English Education: 1870 to the Present Day, (London, 1963), p.169.

(2) Ibid., p.175.

school provision; the nature, and the extent of implementation, of those policies; the level of decision-making within the dioceses; the influence and direction exerted on, and the assistance offered to, the dioceses by the central body of the Church of England; the effect of financial considerations, and the needs seen by the Church and by the observer to be met by a pattern of voluntary aided, special agreement and controlled primary, middle and secondary school provision which is, apparently, the result of no central plan or coordinated action. Answers to some at least of these questions might lead both to an attempt to assess the climate within which some move towards a national policy for its schools might be formulated by the Established Church, and to an attempt to discern some movement which could, in the long term and in so far as the Church of England is concerned, affect the nature of the 1944 compromise. The purpose of this study is to examine closely these and related questions.

It is evident that major concern is to be with the Church of England voluntary schools within the maintained schools system; however, the direct grant schools issue is relevant and so, too, is the debate on the future of the independent schools. An examination will, then, be made of the relationship between the dioceses and those direct grant and independent schools in their areas which were founded as Anglican institutions or which in some other way owe allegiance to the Established Church.

The preamble to the Education Act, 1944, refers to the law relating to education in England and Wales. The Church in Wales was disestablished and partially disendowed by the Welsh Church Acts of 1914 and 1919 which came fully into effect on 1 April 1920.<sup>(1)</sup> Consequently this study is

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(1) The Church of Ireland was disestablished on 1 January 1871 by the Irish Church Act, 1869 and the Episcopal Church in Scotland, formerly the Established Church of Scotland, was disestablished in 1689.

concerned exclusively with the 43 English dioceses within the Anglican provinces of Canterbury and York. There remain two anomalies: the Channel Islands and the Isle of Man are outside the orbit of English educational administration but the Channel Islands are within the geographical area of the Diocese of Winchester, and the Isle of Man is the sole territory of the Diocese of Sodor and Man.

A number of works impinge upon the subject area of this study. Huot has investigated political problems in voluntary school provision in England during the twenty-year period from 1940 and is concerned with the importance of pressure group activity as a spur to government action,<sup>(1)</sup> and Pomfret has examined Anglican debate and activity in the fields of voluntary school provision and of teacher education and training in the years from 1918 to 1959.<sup>(2)</sup> Analyses of events leading to, and following from, the 1944 settlement are contained in works by Cruickshank<sup>(3)</sup> and by Murphy,<sup>(4)</sup> and an account of the past and present relationship between Church and State appears in the Report of the Archbishops' Commission appointed in 1965 to make recommendations to the Church Assembly as to desirable reforms in the constitutional relationship between the two bodies.<sup>(5)</sup>

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- (1) D. Huot, Denominational Schools as a Political Problem in England and Wales, 1940-1959, (unpubl. Univ. Oxford D.Phil. thesis, 1962).
- (2) A. Pomfret, The Reaction of the Established Church to Educational Legislation, 1918-1959, (unpubl. Univ. London M.A. thesis, 1969).
- (3) as Marjorie A. Travis, in Dual System Reform (in England and Wales), 1941-1944, (unpubl. Univ. London M.A. thesis, 1949), and as Marjorie A. Cruickshank in A History of the Origin and Development of the Dual System in England and Wales, with Special Reference to the Period 1870-1944, (Univ. Leeds Ph.D. thesis, 1955, published as Church and State in English Education: 1870 to the Present Day, in London, in 1963).
- (4) J. Murphy, Church, State and Schools in Britain, 1800-1970, (London, 1971).
- (5) Archbishops' Commission, Church and State, (Church Information Office, London, 1970).



Details of the 1944 legislation and of subsequent amending legislation are to be found in the eighth edition of Taylor and Saunders' The Law of Education.<sup>(1)</sup>

Source material - factual information, authoritative statement, debate and opinion - for this work has been collected at national, diocesan, parochial and school level. At national level the chief sources are the publications and other papers of the General Synod and of its predecessor the Church Assembly, of the National Society and of the Church Information Office, and the reports of debate in Church Assembly and General Synod. Much of this material is contained in the Lambeth Palace Library. Other material was made available by the Secretary to the General Synod.

No single source of information about the distribution of the Anglican voluntary schools in the 43 English dioceses has been traced.<sup>(2)</sup> Extensive use was made of diocesan year books and directories but in only 14 of the 43 year books or directories collected during 1972 was there sufficient information for the present purpose about the location, organisation and status of the Church of England voluntary schools in the dioceses. A number of diocesan directors of education have been most generous in making available lists of schools but not all were, or were able to be, helpful. Perhaps the greatest difficulty was encountered

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(1) G. Taylor and J. B. Saunders, The Law of Education, (8th edn. London, 1976).

(2) The annual statistics of education published by the Department of Education and Science and, earlier, by the Ministry of Education do not, for every year since 1944, display separately the figures for maintained schools in England and in Wales. Church Information Office figures for the number, type and status of voluntary schools are those compiled by the D.E.S. and its predecessor. The D.E.S. Statistics Branch does not have available the source documents from which figures relating to Anglican voluntary schools in each of the English dioceses might be extracted.

in a diocese within the Province of Canterbury whose Diocesan Directory, 1971-72 contained no reference to voluntary schools. In reply to a request for information as to where details of the Church schools in his diocese might be obtained, the diocesan director of education wrote,<sup>(1)</sup>

".....I have no such list, I am afraid, which will give you the information you are seeking. However I think you would find it most easily and indeed most conveniently by referring to the telephone directories for \_\_\_\_\_ and \_\_\_\_\_ where if you look under the entries for the \_\_\_\_\_ County Council Education Committee and the \_\_\_\_\_ Corporation you will find a complete list of schools. Church schools are referred to as such."

The task of following that advice was shared to some extent by the 14 rural deans in the diocese to whom were sent lists containing tentative matchings of schools and parishes with the request that they be checked, amended and marked with the status of each school. In a number of other dioceses, albeit to a lesser degree, rural deans and other incumbents have supplied details of the schools in their areas to supplement incomplete or inadequate information in year books or directories.

Identification of Anglican schools, both primary and secondary, is complicated on occasion in that not all have official names which signify their denominational nature.<sup>(2)</sup> The greater part of the exercise of identifying the Anglican voluntary primary schools in the English dioceses was carried out during 1972, and of the middle and secondary schools during 1975. While it would, perhaps, have been desirable

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(1) letter dated 31 August 1973.

(2) See for example, K. Lewis, Moreton Pinkney School, 1822-1972, (Brackley, 1972). This is a voluntary aided primary school in the Diocese of Peterborough but no reference to its Church of England foundation or affiliation appears on the title page.

progressively to update the information obtained, this was not feasible.

The Anglican direct grant grammar schools were identified by reference to an appendix to a memorandum prepared by the Direct Grant Committee of the Headmasters' Conference,<sup>(1)</sup> albeit again there was the difficulty of the recognition of Church of England schools with wholly secular names. Considerably greater difficulty was encountered in attempting to compile a list of Church of England independent schools. No diocesan directory or year book contained a section relating specifically to these schools albeit some carried advertisements inserted by the proprietors, trustees or governors of preparatory, public or other schools outside the maintained sector. In the event it was found that not all of those schools were Anglican either by foundation or by tradition. Diocesan clergy lists include reference to full and part-time chaplains to independent schools; again, not all are Anglican. Recent editions of The Church of England Year Book contain, under the heading 'Some Church of England Schools' a list of the Woodard schools and the names of a small, and apparently unrepresentative, number of other independent schools.<sup>(2)</sup> A number of Church of England independent schools are listed in the pages of the Girls' Public School Year Book and the annual publication of an educational trust.<sup>(3)</sup> In not every case, however, did the headmaster or headmistress confirm the Anglican status conferred upon the school by the publications' compilers. The lists of Anglican direct grant and independent schools obtained as the result of this exercise represent

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(1) Headmasters' Conference, Direct Grant Schools, (London, 1968), pp.21-27.

(2) see, for example, the entry in The Church of England Year Book, 1975, [91st edn. London, 1975], pp.279-280.

(3) The Truman and Knightley Educational Trust, Schools, (52nd edn. London, 1975).

the position in England in 1975, but it cannot be claimed that those lists are complete.

Few dioceses have published policy statements relating to post-1944 voluntary school provision.<sup>(1)</sup> Statements and debate on the Church schools issue are, in many cases, to be found in diocesan records but the quality of, and the amount of detail in, the minutes or proceedings of diocesan conferences and synods, and of diocesan committees, vary considerably from diocese to diocese, and in some dioceses no such records are available. Several diocesan secretaries report that records are lost, mislaid or incomplete, commonly as a result of office removal during rebuilding work.

Much of the information about, and opinion within, the dioceses, the parishes and the schools was obtained by questionnaire. The collection of source material by questionnaire has its critics; a popularly held view is that validity is a function of response rate.<sup>(2)</sup> Leslie, however, has presented evidence which suggests that, when surveys are among persons who have a strong group identity about their attitudes, opinions or perspectives concerning the group's activities or interests, significant response rate bias is unlikely.<sup>(3)</sup> It is considered that

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(1) Two are:

London Diocesan Board of Education, The Work of the London Diocesan Board of Education, (London, 1975).

Southwark Diocesan Board of Education, Policy Documents, (London, 1973).

(2) L. L. Leslie, 'Are High Response Rates Essential to a Valid Survey?', in Social Science Research, 1, (New York, 1972), p.323.

(3) Ibid., pp.323-354.

As to the homogeneity of the group questioned see K.M. Evans, Planning Small Scale Research, (N.F.E.R. Windsor, 1968), pp.46-47.



those to whom the questionnaires were directed, in pursuance of this study, might be placed into one or other of several well-defined groupings.

Issues raised by questionnaire related to diocesan policy and personal opinion on a variety of issues chief among which were the formation of, and changes in, diocesan policy in the years since 1944 especially in relation to voluntary school provision in new towns and major housing estates; secondary school provision; the establishment jointly of voluntary schools with other Christian bodies, and the broad question of voluntary school finance. Questions were asked concerning the foundation dates, ages of the buildings, the sizes, and the nature - whether urban or rural - of the catchment areas of some of the schools identified as Anglican, and on the extent of diocesan concern about, and involvement in, the staffing and the religious education within those schools. Opinion was sought as to the adequacy of the Anglican school provision within a diocese and as to the criteria by which that adequacy was to be judged; on relations between the dioceses, school governors and managers, and local education authorities; on the merits of aided and of controlled status; and as to the degree of priority which the Church should give to the several elements within the field of educational provision, and to education generally within the whole area of social responsibility.

Within the broad groupings of those to whom questionnaires were to be sent there was found to exist a number of smaller groupings. The exact groupings were determined to be the 43 diocesan bishops;<sup>(1)</sup> the 42 diocesan directors of education;<sup>(2)</sup> a group of 158 incumbents

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(1) Including the Archbishops of Canterbury and York. The archbishops of these two provinces are also the diocesan bishops of Canterbury and of York respectively.

(2) The dioceses of London and Southwark make a joint appointment to this post.

each identified as having within his gift both an aided and a controlled school; the 210 identified holders of livings where a one-time aided or controlled voluntary school has been closed or transferred to a local education authority; a group of 21 incumbents within whose benefices primary schools once aided had sought and been granted controlled status, and the priests-in-charge or priest-missioners of the 98 conventional districts recorded, in 1972, in diocesan year books or directories.<sup>(1)</sup> It was thought that these groups of bishops and clergy were not, together, representative of the ordained members of the Established Church in England. Consequently a five per cent sample was prepared consisting of Anglican clergy with benefice or other office within the Church in England or with a diocesan bishop's permission to officiate or licence to preach. That sample was obtained by noting every twentieth name on the 1972 diocesan clergy lists, those lists being arranged in alphabetical order of diocese, but excluding those whose names appeared in one of the groupings described earlier in that it was thought undesirable, except through the accident of his translation during the exercise, for a man to receive more than one questionnaire relating to this study. The sample contained 891 names and included suffragan bishops, archdeacons, deans, rectors and vicars of urban and rural livings, assistant curates and unbeneficed clergy concerned with the Church's home mission or in secular occupations.

There is, among the Anglican dioceses in England, a structure for women workers within the Ministry; and, among the groupings to whom

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(1) A conventional district may be constituted within an Anglican parish when a large new population centre is formed within that parish. The constitution of a conventional district is ordinarily a stage in the process of creating a new parish.

questionnaires were sent, were the senior deaconesses in the dioceses. Appointments of clergy to livings depend largely upon a system of patronage. A group list was prepared which included the chairmen of diocesan boards of patronage and those patrons other than diocesan bishops, identified from diocesan directories and year books, as having six or more livings within their gift. In all there were 114 names on this list.

The headteachers of the identified Anglican schools in England together formed too large and too disparate a group to be considered as the recipients of a single form of questionnaire and, in any event, the number of voluntary primary schools was so large as to make it necessary for some form of sampling to be devised. Separate lists were compiled of schools other than primary schools and these contained the names of 67 voluntary middle schools; 174 voluntary secondary schools, 30 direct grant schools and 194 independent schools. The lists relating to the voluntary middle schools and the voluntary secondary schools were each subdivided into the aided, the special agreement and the controlled schools.

Any sampling of the Anglican voluntary primary schools in England would need to take into account the status of the schools. It was thought to be useful to this study to extend that basis for sampling by identifying dioceses in which either the aided or the controlled primary schools were in a decided minority group,<sup>(1)</sup> and by selecting two dioceses where there was near equality of numbers of aided and of controlled primary schools. In that the questionnaires were not to

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(1) excluding the entirely unrepresentative dioceses, in so far as the sample is concerned, of London, Southwark and Sodor and Man - as to this, see list of the aided and controlled primary schools in the dioceses, Appendix, pp. xlvii - xlviii.



provide material for statistical analysis it was thought desirable to maintain a near balance, in the sample, between aided and controlled primary schools rather than to ensure that the numbers of each corresponded with the distribution, nationally, of the Anglican voluntary primary schools by status. Lists were, then, compiled of 186 aided primary schools in selected dioceses where the majority of Anglican primary schools are controlled; of 176 controlled primary schools in selected dioceses where the controlled primary school is in the minority,<sup>(1)</sup> and of 192 aided and 210 controlled Anglican voluntary primary schools identified in the dioceses of Carlisle and Salisbury.<sup>(2)</sup>

Some view from parents was thought to be desirable and the group adopted was that of the diocesan secretaries of the Mothers' Union together with 44 nominated enrolling members of Mothers' Union and secretaries of Young Wives in the parishes.<sup>(3)</sup> A view from outside the Church was sought; this group contained the names of the chairmen of the education committees of the 150 English local education authorities in existence on the eve of the reorganisation, in April 1974, of local government in England.<sup>(4)</sup>

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(1) Questionnaires were sent to all the identified aided primary schools in the dioceses of Bristol, Canterbury, Coventry, Leicester, Lichfield, Portsmouth, St Edmundsbury & Ipswich and York; and to all the identified controlled primary schools in the dioceses of Blackburn, Liverpool, Manchester, Newcastle and Truro.

(2) There were, in 1972, 81 aided primary schools in the Diocese of Carlisle and 112 in the Diocese of Salisbury, a total of 193 aided schools; the corresponding figures for the controlled primary schools in the two dioceses were 78 and 134, a total of 212 controlled schools. Questionnaires were not sent to one controlled school in the Diocese of Carlisle and to one aided and one controlled school in the Diocese of Salisbury. The discrepancy was discovered only after the research was completed and is to be explained by the omission of three entries from the card-index system used to record the despatch and return of questionnaires. In that 100 per cent returns were neither sought nor achieved these three omissions are thought to be of little account.

(3) nominated by diocesan secretaries

(4) including Guernsey, Jersey and the Isle of Man



A final commentary, again from outside the Established Church, was sought, and the questions and issues raised in the questionnaire addressed to the Anglican diocesan bishops were placed before the four archbishops and 13 diocesan bishops of the 17 Roman Catholic archdioceses and dioceses in England.<sup>(1)</sup>

It was considered essential to present to each group only the questions relevant to that group's presumed interests and competence. Consequently, ten basic questionnaires and 19 variants of those questionnaires were compiled and duplicated. An explanatory letter, a copy of the appropriate questionnaire and a stamped and addressed envelope for its return were sent to each of the 3,103 members of the groups during the three-year period ending in October 1976.<sup>(2)</sup> The decision was taken early in that period neither to investigate nor to send duplicate questionnaires with a second letter to those who might not return the original questionnaire.

Of the 3,103 questionnaires despatched, 2,082 were returned, giving an overall response rate of 67.1 per cent. The detailed figures relating to each of the 29 groups are contained in the Appendix<sup>(3)</sup> and an analysis of those figures is given in Table 1 (below). An attempt has been made to distinguish between questionnaires returned and questionnaires answered and it will be seen that the majority of the questionnaires returned unanswered were among those addressed to the

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(1) The Archbishops of Westminster, Birmingham, Liverpool and Southwark, and the Bishops of Arundel & Brighton, Brentwood, Clifton, Hexham & Newcastle, Lancaster, Leeds, Middlesbrough, Northampton, Nottingham, Plymouth, Portsmouth, Salford and Shrewsbury.

(2) Transcripts of the 10 basic questionnaires are placed in Appendix, pp. iii - xxix.

(3) Appendix, pp. i - ii.

five per cent sample of clergy. The reasons most frequently proffered by this group for their failure to answer the questionnaires were couched in terms of their being inexperienced or out of touch with relevant events. It is thought not to be without significance, especially in relation to Leslie's findings on response rates, that this group was perhaps the least homogeneous of all those to whom questionnaires were sent.

TABLE 1                      ANALYSIS OF QUESTIONNAIRES SENT, RETURNED AND ANSWERED

Groups	Numbers of Questionnaires			Percentage Returned	Questions Answered as Percentage of those sent
	Sent	Returned	Answered		
Bishops & clergy with specific roles	589	437	400	74.2	67.9
5% sample of clergy	891	502	295	56.3	33.1
Headteachers	1,229	866	837	70.5	68.1
Others	394	277	268	70.3	68.0
Totals	3,103	2,082	1,800	67.1	58.0

Constructed from information contained in Appendix, pp. 1 - 11.

One must distinguish, too, between an answered and a completed questionnaire. In a substantial number of the returned questionnaires one or more questions were left unanswered, but the unanswered question is not necessarily to be interpreted as a lack of concern on the part of the recipient of the questionnaire. Explanations or apologies given for failure to answer specific questions were most frequently

given in terms of loyalty or of honest doubt. Typical are the comments written by two headteachers:

"I regret I prefer not to criticise the Diocese in any way. This school has been well treated by them and I feel too much loyalty towards the Diocesan Council of Education. Hence a paucity of answers." (1)

and,

"I have thought very closely on this and cannot find an answer." (2)

The generally accepted requirement with respect to questionnaire returns, that confidentiality is to be respected, is recognised. There are however occasions within this work when complete anonymity, whether of statement of fact or opinion, is neither necessary nor, it may be, desirable.

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(1) letter, dated 30 September 1975, accompanying a questionnaire completed by the headteacher of a rural primary school.

(2) response on a questionnaire, received 14 October 1975, from the headteacher of an urban primary school.

CHAPTER TWO

THE BACKGROUND TO THE STUDY

"The Church of England's part in the maintained system is principally, though by no means exclusively, in the primary age range.....But ....few dioceses have no maintained secondary schools, and some have a fair number, aided, special agreement and controlled, and the Diocesan Education Committee's concern is in any case not limited, or should not be limited, to its own church schools, and its duty to promote religious education in the diocese should not be confined to those schools."

The Report of the Carlisle Commission, Partners in Education: The Role of the Diocese, (London, 1971), p.46.

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For more than a hundred years from 1811 the central agency for education in the Church of England was the National Society, a body which promoted the establishment, in the dioceses of England and Wales, of schools and of teacher training colleges. Management of the Anglican voluntary schools was a local affair; the Society acted as catalyst and offered an advisory service and, on occasion, limited financial aid.

In 1919, and coincident with procedures for the disestablishment of the Church in Wales, the General Assembly of the Church of England was created. In the early years of its existence the Assembly made no provision for an education committee or council, but in 1934 the Standing Committee of the National Society became the Central Council for Education of the Church Assembly. The Church Assembly represented the Church of England, but the responsibilities of the National Society extended to the Church in Wales.<sup>(1)</sup> The position of the National Society was, in time, seen to be anomalous in that it was at the same

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(1) On the National Society, see C. K. F. Brown, The Church's Part in Education, 1833-1941, (London, 1942).



time a voluntary society, raising funds and holding endowments for its own educational purposes and an official Council of the Established Church<sup>(1)</sup> and, in 1947, the Church Assembly set up the Church of England Council for Education. That Council had five departmental councils; two, the Schools Council and the Children's Council, were affiliated to the National Society.<sup>(2)</sup> Further rationalisation took place in 1958 when the Church Assembly established its Board of Education. The function of that Board was defined as being, "to promote and coordinate the work of the Church of England in the field of education."<sup>(3)</sup> The Schools Council was incorporated into the machinery of the Board of Education, and links between the Board and the National Society were strengthened by the appointment, as secretary of the Schools Council, of the general secretary of the National Society.

In November 1970 the Church Assembly was renamed and reconstituted as the General Synod of the Church of England;<sup>(4)</sup> the Board of Education retains its function; the Schools Council is, as the Schools Committee, one of four Committees of the Board,<sup>(5)</sup> and that Schools Committee now has nine diocesan representatives elected by dioceses grouped to accord with the regional divisions of the Department of Education and Science.<sup>(6)</sup>

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(1) Report of the Selbourne Commission, 'The Church and Education', CA 812, (1946), para. 13.

(2) The other departmental councils were the Youth Council, the Adult Council and the Council of Church Training Colleges.

(3) Carlisle Commission, (1971), p.14.

(4) Synodical Government Measure 1969, s.2.

(5) The other three are concerned with education and community, higher and further education, and publicity.

(6) Information contained in letter from Canon R. T. Holtby, General Secretary, National Society, dated 7 September 1977.

There are 43 Anglican dioceses in England, 14 in the northern Province of York and 29 in the Province of Canterbury. Eighteen are pre-Reformation dioceses; five were created in the years 1541 and 1542, eight during the nineteenth century and 12 within the present century to 1927.<sup>(1)</sup>

It is said that the diocese is the only essential unit of ecclesiastical organisation in the Church of England, and the only essential officer is the bishop who presides over it.<sup>(2)</sup> In practice, a diocese is divided into parishes, grouped into rural deaneries and, it may be, archdeaonries; the bishop delegates a part of his spiritual authority by institution or by licence to parochial clergy. The diocesan bishop may appoint an assistant or a suffragan bishop, or both an assistant and one or more suffragans.

If the diocese is the essential organisational unit within the Established Church then the parish is the essential pastoral and social unit. Population changes, especially in the years since 1944, which have caused the creation of new parishes in some dioceses have also resulted, in the majority of dioceses, in the union of benefices or in the holding by an incumbent of a number of livings in plurality.<sup>(3)</sup> An Anglican parish in England, whether or not it now has an incumbent resident within its boundaries, may be defined as a community which maintains its own electoral roll of Church members and which elects its churchwardens and its parochial

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(1) A list of the dioceses, together with details as to Province, foundation date and geographical area, and a map showing their locations, are contained in the Appendix, pp. xxx - xxxiv.

(2) Year Book, (1976), p.290.

(3) For example, in 1972, in the Diocese of Bath and Wells the Rev. P. L--- was Rector of the United Benefice of Mells with Vobster and Whatley and Chantry; and the Rev. W. Y--- was Vicar of Compton Dando and held the office of Rector of Chelwood in plurality.

church council. It is this definition which has been adopted in the compiling of lists of numbers of parishes in each diocese.<sup>(1)</sup> The total Church membership in England is the cumulative total of the numbers on the electoral rolls of the parishes in the Anglican dioceses. Diocesan figures for 1968 are contained in the Appendix.<sup>(2)</sup> A report to the Church Assembly, published in 1970, comments on the falling Church membership during this century:

"....few of those who are professionally engaged in the social analysis of religion accept a simple or dogmatic reading of the evidence. There is conflicting evidence, and there are conflicting interpretations.....The Church of England is not the only organisation to discover a gulf between active and passive members, or to look for ways of involving the nominally-attached more closely in its affairs; and if attendance at church has declined, it can also be observed that many other kinds of public attendance - at political meetings, youth clubs, evening classes, theatres and cinemas - have experienced the same trend. Can we regard frequency of church-going as a straightforward index of religious commitment when audiences of eight or nine million people are reported as watching televised religious services?.....Can we continue to base estimates of religious belief or practice on denominational statistics when these leave unrecorded new and more ecumenical forms of worship?"<sup>(3)</sup>

Each diocese in England organised, up until 1970, regular ruridecanal and diocesan conferences at which each parish was represented; since that date, and by the terms of the Synodical Government Measure, 1969, those conferences have been replaced by deanery and diocesan synods, the latter having among its members elected clerical and lay representatives

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[1] Appendix, p. xxxv - xxxvi.

[2] Appendix, pp. xxxvii - xxxviii.

[3] Archbishops' Commission, (1970), p.5.

of deanery synods.<sup>(1)</sup> In turn clerical and lay members, together with the diocesan bishop, represent each diocese at the convocations of Canterbury and York and at General Synod. A diocesan bishop has a duty to consult with the diocesan synod "on matters of general concern and interest".<sup>(2)</sup> The functions of a diocesan synod follow closely those of the diocesan conference and are,

- "(a) to consider matters relating to the Church of England and to make provision for such matters in relation to the diocese, and to consider and express their opinion on any other matters of religious or public interest;
- (b) to advise the bishop on any matters on which he may consult the Synod; and
- (c) to consider and express their opinion on any matters referred to them by the General Synod."<sup>(3)</sup>

The functions of the General Synod, too, are very similar to those of its predecessor the Church Assembly. The first function is,

"to consider matters concerning the Church of England and make provision in respect thereof (i) by measure; (ii) by Canon; (iii) by order, regulation or other subordinate instrument as may be authorised by Measure or Canon; (iv) by Act of Synod where provision by or under a Measure or Canon is not required."<sup>(4)</sup>

and the second, "to consider and express their opinion on any other matters of religious or public interest."<sup>(5)</sup>

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(1) The Measure expressly provides that there is nothing to prevent a diocesan bishop from summoning a meeting of similar size to a diocesan conference but such a meeting would not have the powers of a diocesan synod.

(2) Year Book, (1976), p.290.

(3) *Ibid.*, p.298.

(4) *Ibid.*, p.302.

(5) *Ibid.*,



The Church of England Assembly (Powers) Act, 1919, conferred legislative powers upon the Church Assembly and these powers devolve upon the General Synod. A piece of proposed Church legislation, on the resolution of both Houses of Parliament and on receiving the Royal Assent, becomes a Measure having the force and effect of an Act of Parliament.<sup>(1)</sup> One such Measure is the Diocesan Education Committee Measure, 1943, promoted in Church Assembly by the National Society in its capacity as the Central Council for Education. The Measure was re-presented, with some verbal variation and with some additions to ensure retrospective legal validity for a number of the proceedings taken under the terms of the 1943 Measure, as the Diocesan Education Committee Measure, 1955.<sup>(2)</sup> The 1943 Measure required each Anglican diocese in England to set up a body of persons responsible to the diocesan conference and to be known as the Diocesan Education Committee.<sup>(3)</sup> The Diocese of Sodor and Man was excluded from this requirement.<sup>(4)</sup> The Measure recognised a body similar in concept to a diocesan education committee which might already be in existence in a diocese, provided that that body was established with the approval of the diocesan conference concerned.<sup>(5)</sup> The "right, power, duty and obligation" of a diocesan education committee is defined in the 1955 Measure as,

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- (1) Parliament has the right of veto on Measures, but no power to amend or alter them. An account of the procedures is contained in Central Board of Finance of the Church of England, General Synod Handbook, (London, 1970), pp.3-4.
- (2) Report of the Carlisle Commission, (1971), p.13.
- (3) Diocesan Education Committee Measure 1943, s.1.
- (4) Ibid.
- (5) Ibid. Early examples of diocesan educational administration are given in the Report of the Carlisle Commission (1971), p.6, and, in particular, reference is made to the foundation of the London Diocesan Board of Education in 1839.

- "(i) to take such steps as may appear to the committee to be conducive to the promotion of religious education according to the faith and practice of the Church of England and to watch the interests of church schools;
- (ii) to take such action as may appear desirable to secure the provision of new schools;
- (iii) to promote, and co-operate with other religious bodies and with local education authorities in promoting, religious education within the diocese;
- (iv) to give advice as and when the committee thinks fit to trustees or owners, and managers or governors, of church schools and others concerned as to any matters affecting church schools within the diocese and also to the governing bodies of church educational endowments within the diocese;
- (v) to make plans calculated in the opinion of the committee to further the development and organisation of religious education in the diocese and, in particular, of instruction in religious knowledge according to the faith and practice of the Church of England after consultation with such trustees or owners, and managers or governors, of church schools, within the diocese and with such other persons as in the opinion of the committee are interested or as may be in any way affected thereby."(1)

It is thought not to be without significance to compare this statement of purpose with the stated purpose of such mid-nineteenth century diocesan and district boards of education as were then in existence:

"....to awaken a disposition in the rich to impart bountifully, and in the poor to receive gratefully, the means of education; to impress on wealthier places the duty of assisting others in less fortunate circumstances, thus equalising, as far as possible, the benefits diffused; and to provide with Christian wisdom and integrity

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(1) Diocesan Education Committees Measure 1955, s.2.(1).

that the instruction given, shall be of a proper kind, and shall include an elementary knowledge of all the principles necessary to prepare the young as well for time as for eternity." (1)

The 1943 and 1955 Measures effectively endorse the practice within the Established Church that the maintenance and furtherance of voluntary school provision in England is a diocesan and not a Church Assembly or General Synod responsibility, albeit the dioceses are bound to take note of statement and debate in their national assemblies. The analogy of a diocesan conference or synod with its diocesan education committee to a local education authority with its education committee is convenient but inexact in that a diocesan education committee could, should occasion arise, successfully oppose the will of the diocese in synod. The Carlisle Commissioners examined the hypothetical case of a diocesan synod which decided, as a matter of policy, not to continue financial involvement with voluntary schools. The Commissioners argued that the decision could successfully be resisted by the diocesan education committee provided that the committee, or for that matter, a body of school managers or governors, had the necessary funds. (2)

The 1943 Measure received the Royal Assent in November 1943, on the eve of the first reading of the Bill which, modified in its passage through Parliament, was to become the Education Act, 1944. (3) There can be no doubt that the 1944 legislation was of immense consequence to the Established Church. The elementary school was abolished; (4) the concept

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(1) National Society Annual Report, 1840, quoted in Report of the Carlisle Commission, (1971), p.6.

(2) The Report of the Carlisle Commission, (1971), p.101.

(3) an account of that passage through Parliament is contained in Cruickshank, (1963), pp.164-168.

(4) Education Act 1944, s.121 and 9th Sch.

of primary and secondary education for all had reached the statute book;<sup>(1)</sup> the minimum school-leaving age was to be raised,<sup>(2)</sup> and the pattern of county schools and voluntary schools confirmed the dual system within the maintained schools<sup>(3)</sup> but within a modified local education authority structure.<sup>(4)</sup> A financial settlement was reached whereby government grant was to be paid towards the building and repair costs incurred by voluntary school managers and governors,<sup>(5)</sup> and government loans were made available;<sup>(6)</sup> special agreements made under the terms of the Education Act, 1936, were revived,<sup>(7)</sup> and machinery was introduced whereby more effective use might be made within a diocese of moribund educational endowments.<sup>(8)</sup> The direct grant list was retained,<sup>(9)</sup> and provision was made for the inspection and registration of independent schools.<sup>(10)</sup> Linked to the financial settlement was the provision whereby managers or governors of voluntary schools might apply for aided status for their schools<sup>(11)</sup> or, by accepting controlled status, relinquish all financial responsibility for the maintenance, extension and eventual replacement of their schools' buildings, with the

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(1) Education Act 1944, s.8.

(2) Ibid., s.35.

(3) Ibid., s.9.(2).

(4) Ibid., s.6.(1).

(5) Ibid., ss.102, 103, 104.

(6) Ibid., s.105.

(7) Ibid., s.15 and 3rd Sch.

(8) Ibid., s.86.

(9) by Regulation under s.100.(1) of Education Act 1944.

(10) Education Act 1944, ss.70, 77,(1).

(11) Ibid., ss.15, 28.



concomitant loss or curtailment of some of the rights conferred by aided status.<sup>(1)</sup>

The Education Act, 1944, required the local education authorities in England and Wales to prepare estimates of the immediate and prospective needs of their areas for primary and secondary school accommodation.<sup>(2)</sup> Each authority was then to prepare a development plan containing details of existing county and voluntary schools; the nature of the education to be provided and the ages of the pupils to be taught in each of those schools; the nature of proposed alterations to existing county and voluntary school buildings; the number, type and size of any proposed new county and voluntary schools, and the nature of arrangements proposed to be made for securing accommodation in schools outside the maintained system.<sup>(3)</sup> Consultation was to take place between the local education authorities and the voluntary school managers and governors, or their representatives.<sup>(4)</sup> The plan was to be submitted to the Minister of Education who, if it were approved, was to make a local education order for the area.<sup>(5)</sup> Plans were to have been submitted by 1 April 1946 but a year's extension was later granted;<sup>(6)</sup> in the event not all the plans were approved by 1953.<sup>(7)</sup>

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(1) Education Act 1944, ss.15, 27.

(2) Ibid., s.11.(1).

(3) Ibid., s.11.(2).

(4) Ibid.

(5) Ibid.

(6) Preamble to 'A Survey of the Development Plans made by the Local Education Authorities in the County of Sussex', prepared by the Diocese of Chichester and dated 1 January 1947.

(7) A final decision had not, by the end of 1953, been reached on the development plans for 11 authorities. Ministry of Education, Education in 1953, p.7.

Managers and governors of voluntary schools who sought aided status for their schools were required to apply for such status within six months of the approval of the development plan for their area. Where that application was refused, or where application for aided status was not made, the schools concerned became controlled schools.<sup>(1)</sup>

TABLE 2

NUMBERS ON ROLL IN THE MAINTAINED SCHOOLS  
IN ENGLAND AND WALES, 1947, 1955 and 1975

	1947 <sup>(1)</sup>		1955 <sup>(2)</sup>		1975 <sup>(3)</sup>	
	Pupils	Percentage of Total	Pupils	Percentage of Total	Pupils	Percentage of Total
C.E.	895,555	%	994,838	%	971,260	%
R.C.	350,494	17.8	458,790	15.3	796,737	10.8
Other	145,290	7.0	140,273	7.0	164,004	8.9
Vol.		2.9		2.2		1.8
County	3,642,936	72.3	4,921,775	75.5	7,039,274	78.5
Total	5,034,275	100.0	6,515,676	100.0	8,971,275	100.0

Constructed from figures contained in Appendix, pp. xliii - xliv.

(1) Primary, secondary and all-age schools

(2) Ibid.

(3) Primary (incl. first), middle and secondary schools

Population growth and the lengthening of school life have together caused an increase in the numbers of pupils on the registers of the maintained schools in England and Wales from some five millions in 1947 to nearly nine millions in 1975.<sup>(2)</sup> Table 2 (above) contains figures

(1) Education Act 1944, s.15.(2).

(2) An analysis of the numbers on roll, biennially, is contained in the Appendix, p. xliii.

relating to the numbers on roll in the primary, secondary and all-age voluntary schools and county schools in England and Wales in 1947, the first post-war year for which such figures were published; in 1955, by which time the status of the majority of the voluntary schools had been determined,<sup>(1)</sup> and in 1975 for which year the figures include the pupils in middle schools. The Ministry of Education and, later, the Department of Education and Science has not, for every year since 1947, published separate figures relating to the maintained schools in England and in Wales; it is considered, however, that the combined figures for England and Wales provide an adequate source for the determination of trends in the levels of voluntary school provision in England.<sup>(2)</sup> The figures in Table 2 indicate that although the numbers of pupils in the Church of England voluntary schools in 1955 and 1975 are greater than in 1947 those pupils are a declining proportion of the total numbers of pupils on the registers of all maintained schools. The decline, from 17.8 per cent in 1947 to 10.8 per cent in 1975 is

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(1) In January 1955 the status of 618 of the 10,773 voluntary schools in England and Wales had not been determined. Ministry of Education, Education in 1955, p.112.

At that time, too, there remained in England and Wales 3,528 all-age schools; of these 1,350 with 169,534 pupils on the registers were C.E. schools. Ibid.

(2) The numbers of pupils in the maintained schools in Wales in January 1947 was 7.2% of those in England and Wales taken together. The figures are:

C.E.	35,662
R.C.	13,723
Other vol.	18,297
County	295,172
Total	<u>362,854</u>

Ministry of Education, Education in 1947, p.103.

progressive; an analysis of the figures, placed in the Appendix, demonstrates that progression.<sup>(1)</sup> The figures for the numbers of pupils on the registers of the Roman Catholic voluntary schools in England and Wales show that, during the same period, the proportion has, at 7.0 per cent in 1947 and 8.9 per cent in 1975, at least been maintained.<sup>(2)</sup>

TABLE 3

AVERAGE SIZES OF MAINTAINED SCHOOLS IN ENGLAND AND WALES, 1947, 1955 AND 1975

	Average number of pupils				
	1947 all schools	1955 <sup>(1)</sup>		1975 <sup>(2)</sup>	
		Primary	Secondary	Primary	Secondary
C.E.	97	114	260	146	588
R.C.	192	234	281	226	606
Other vol.	244	135	401	170	651
County	221	238	382	249	876
All maintained schools	179	194	372	221	760

Constructed from figures contained in Ministry of Education, Education in 1947, p.103, and in Education in 1955, p.112, and in D.E.S., Statistics of Education 1975, Vol. 1 'Schools', p.32.

(1) Primary schools include all-age schools.

(2) Primary schools include middle schools deemed to be primary; secondary schools include middle schools deemed to be secondary.

Church of England voluntary schools tend to be smaller than maintained schools generally. The pattern, illustrated by Table 3 (above), shows

(1) Appendix, pp. xlviii - xliv.

(2) For a comparison of the rate of growth of R.C., and of decline of C.E., voluntary school population see Appendix, pp. xliii - xliv.



that in 1947 the average number of pupils on the registers of an Anglican voluntary school in England or Wales was 97; this compares with an average of 192 pupils in a Roman Catholic school and with 221 in a County school. The trend is still apparent, in both primary and secondary schools, in 1955 and to a lesser extent in 1975.

Table 4 (below) demonstrates clearly the small size of the majority of the Church of England schools in 1947. Of the 9,204 Anglican voluntary schools in England and Wales at that time, 5,814 or 63.2 per cent had 100 pupils or fewer on the registers, and 3,622 or 39.4 per cent had no more than 50 pupils on roll.

TABLE 4

THE MAINTAINED PRIMARY AND SECONDARY SCHOOLS IN ENGLAND AND WALES IN 1947: ANALYSIS BY SIZE AND DENOMINATION

	Numbers of Schools with the following Numbers of Pupils					Total No. of Schools	Schools with up to 50 Pupils on the Registers		Schools with up to 100 Pupils on the Registers	
	up to 25	26-50	51-75	76-100	more than 100			%		%
C.E.	1,288	2,334	1,252	940	3,390	9,204	3,622	39.4	5,814	63.2
R.C.	21	84	94	160	1,467	1,826	105	5.8	359	19.7
Other vol.	27	59	44	38	427	595	86	14.5	168	28.2
County	681	1,220	1,009	878	12,732	16,520	1,901	11.5	3,788	22.9
All Maintained Schools	2,017	3,697	2,399	2,016	18,016	28,145	5,714	20.3	10,129	36.0

Constructed from figures contained in Appendix, p. xliii, and in Ministry of Education, Education in 1947, p.120.

The corresponding figures for Roman Catholic schools were 19.7 per cent and 5.8 per cent respectively. When it is considered that a significant

number of those small schools were unreorganised all-age schools<sup>(1)</sup>

the picture which emerges of the Anglican contribution to the maintained schools system in England at the time of the coming into effect of the Education Act, 1944, is largely a nineteenth century picture.

TABLE 5

NUMBERS AND STATUS OF THE CHURCH OF ENGLAND VOLUNTARY SCHOOLS IN ENGLAND AND WALES, 1955 AND 1975

		Aided	Special Agreement	Controlled	Not determined	All C.E. Schools	All maintained schools in England & Wales
Primary	1955	2,803	1	3,501	443	6,748	20,136
	1975	2,269	1	3,388	-	5,658	22,678
All-age	1955	531	-	726	93	1,350	3,528
	1975	-	-	-	-	-	-
Middle	1955	-	-	-	-	-	-
	1975	47	4	66	-	117	1,051
Secondary	1955	148	19	92	9	268	5,144
	1975	101	19	59	-	179	4,562
Totals	1955	3,482	20	4,319	545	8,366	28,808
	1975	2,417	24	3,513	-	5,954	28,291

Constructed from figures contained in Ministry of Education, Education in 1955, p.112, and in D.E.S., Statistics of Education, 1975, Vol.1 'Schools', p.32.

An analysis of the number and status of the primary, all-age and secondary Church of England voluntary schools in England and Wales in 1955, and of the corresponding primary, middle and secondary schools in 1975, is displayed in Table 5 (above). In 1955 there were 8,098 Anglican

(1) 8,755 of the 28,145 maintained schools (31.1 per cent) in England and Wales in 1947 were all-age schools (Education in 1947, p.120). Separate figures relating to voluntary schools are not available but it is unlikely that the proportion of Anglican schools was lower than the national average.

(including all-age) voluntary schools in England and Wales,<sup>(1)</sup> of the 7,562 whose status had at that time been determined 3,334 or 44.1 per cent were aided schools, by 1975 the number had decreased to 5,658 of which number 2,269 or 40.1 per cent were aided. A greater proportion of Anglican voluntary secondary schools than primary schools had, both in 1955 and in 1975, aided status. In 1955, 148 of the 259 Anglican secondary schools in England and Wales whose status had been determined, 57.1 per cent, were aided schools; the corresponding figures for 1975 were 179 schools of which number 101 or 56.4 per cent were aided schools.

TABLE 6

THE VOLUNTARY AIDED AND SPECIAL AGREEMENT  
SCHOOLS IN ENGLAND AND WALES, 1955 AND 1975

a - schools and departments  
b - pupils

		1955 <sup>(1)</sup>		1975	
		Primary (incl. all-age) and Secondary Schools	Percentage of Total	Primary, Middle and Secondary Schools	Percentage of Total
C.E.	a	3,502	63.4	2,441	47.0
	b	458,029	47.9	444,866	34.4
R.C.	a	1,871	33.9	2,644	50.8
	b	450,667	47.1	795,884	61.6
Other	a	154	2.7	115	2.2
	b	47,382	5.0	51,039	4.0
Total	a	5,527	100.0	5,200	100.0
	b	956,078	100.0	1,291,789	100.0

Constructed from figures contained in Ministry of Education, Education in 1955, p.112, and in D.E.S., Statistics of Education, 1975, Vol.1 'Schools', p.32.

(1) excluding those schools whose status had not, in 1955, been determined but which subsequently became aided schools

(1) The Education Act 1944, s.114.(3) requires that an all-age school ordinarily be classified as a primary school.



Table 6 (above) contains an analysis of the voluntary aided and special agreement schools, both Church of England schools, Roman Catholic schools and those of other or of no denomination, in England and Wales, and of the numbers of pupils on the rolls of those schools, in 1955 and in 1975. Again, the decline in Anglican provision during the twenty year period is evident. Between 1955 and 1975 the numbers of Church of England voluntary aided and special agreement schools fell from 3,502 to 2,441, a reduction from 63.4 per cent to 47.0 per cent of the total number of aided and special agreement schools in England and Wales. In 1955, 47.9 per cent of all pupils in those aided and special agreement schools were on the registers of Anglican schools; by 1975 that figure had fallen to 34.4 per cent. By contrast, the numbers of Roman Catholic voluntary aided and special agreement schools increased during the period from 1,871 to 2,644, that is from 33.9 per cent to 50.8 per cent of the total number of such schools in England and Wales; the corresponding increase in the number of pupils was from 47.1 per cent in 1955 to 61.6 per cent in 1975.

By January 1975 the voluntary bodies in England and Wales had established 131 special agreement schools; 24 were Anglican, 106 were Roman Catholic and one was Jewish. Figures relating to those schools and to the numbers of pupils on the registers of those schools in 1975 are presented in Table 7 (below). School buildings erected as the result of special agreements were to house senior or secondary schools or departments.<sup>(1)</sup> A consequence of local authority reorganisation of secondary education is that, in 1975, nine schools, an Anglican and

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(1) Education Act 1936, s.8.(3).



a Roman Catholic primary school and four Anglican and three Roman Catholic middle schools, occupied premises designed as special agreement senior or secondary schools.

TABLE 7

THE SPECIAL AGREEMENT SCHOOLS IN ENGLAND AND WALES:  
ANALYSIS BY DENOMINATION AND ORGANISATION, 1975

a - schools and departments  
b - pupils

		Primary (incl. First)	Middle	Secondary	All
C.E.	a	1	4	19	24
	b	257	1,672	10,564	12,493
R.C.	a	1	3	102	106
	b	266	1,320	63,291	64,877
Other	a	-	-	1	1
(Jewish)	b			206	206
Totals	a	2	7	122	131
	b	523	2,992	74,061	77,576

Constructed from figures contained in D.E.S., Statistics of Education, 1975, Vol. 1, 'Schools', p.32.

Comparison of the number of pupils in the maintained primary schools with the number in the maintained secondary schools in England and Wales in January 1975 revealed that there were 732 secondary school pupils for every 1,000 primary school pupils. The comparison was then made between the Anglican voluntary primary and secondary school pupils and repeated with the numbers on roll in the Roman Catholic Schools. The results of the several comparisons are presented in Table 8 (below).

The exercise did not take into account the uneven geographical distribution of the voluntary schools, nor were the numbers on roll in the middle schools considered. It was found that there were, in January

TABLE 8

SECONDARY SCHOOL PUPILS PER 1,000 PRIMARY SCHOOL PUPILS IN THE CHURCH OF ENGLAND AND ROMAN CATHOLIC VOLUNTARY SCHOOLS IN ENGLAND AND WALES, 1975

Type of School	Number of Pupils	Number of Secondary School Pupils per 1,000 Primary School Pupils
C.E. Aided and Special Agreement Schools	Pri. 353,730 Sec. 74,246	210
C.E. Controlled Schools	Pri. 463,817 Sec. 39,641	85
All C.E. Voluntary Schools	Pri. 817,547 Sec. 113,887	139
R.C. Aided and Special Agreement Schools	Pri. 472,689 Sec. 307,195	650
R.C. Controlled Schools <sup>(1)</sup>	Pri. 37 Sec. 816	-
All Maintained Schools (except Middle schools)	Pri. 4,944,448 Sec. 3,619,302	732

Constructed from figures contained in D.E.S., Statistics of Education, 1975, Vol. 1, 'Schools', p.32.

- (1) Murphy, (1971, p.118), suggests that the according of controlled status to "two very small Roman Catholic school departments" was "apparently the result of an administrative oversight". No explanation for the controlled status of the secondary school with 816 pupils on roll was to be gained either from the D.E.S. or from the office of the Catholic Education Council. The school is a comprehensive school. (D.E.S., Statistics of Education, 1975, Vol.1, p.32.)

1975, 139 pupils on the registers of Church of England voluntary secondary schools for every 1,000 pupils in Church of England primary schools at that time. If consideration be given separately to the aided and special agreement schools, and to the controlled schools, then the figures are 210 per 1,000 and 85 per 1,000 respectively. The corresponding figure for the Roman Catholic aided and special agreement schools is 650 per 1,000. The legislative and administrative means exist for a voluntary body to match its secondary to its primary school provision within the maintained system; these figures indicate the extent to which each of the two major voluntary bodies had, by 1975, achieved that balance.

CHAPTER THREE

ANGLICAN DEBATE ON EDUCATION, post-1944:  
THE NATIONAL DEBATE

"One must tell new members, and especially those who may nurture an illusion about this, that the Synod does not run the Church of England. No one runs the Church of England. Power is legally vested in incumbents, archdeacons, bishops, deans and chapters, Church Commissioners, societies, trusts and statutory bodies over which we have no control, and over which we are never likely to have any control. Debates are sometimes taken in the wrong direction, and lead to unfortunate results, when we assume that we have power to tell people over whom we have no power what they should be doing."

The Archbishop of York, speaking to the 'Report on the Future Business of Synod', in General Synod Report of Proceedings, G.S. 7.1, November 1975, p.270.

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The furore of debate and of consultation, between the President of the Board of Education and his officers and the representatives of the Anglican, Roman Catholic and Free Churches, on the Green Book proposals of 1941 and the White Memorandum of 1942 led to the preparation by the National Society of its 'Interim Report on the Dual System' in 1942 and to the acceptance by the Church Assembly, later in that year, of the compromise solution, involving the concept of aided and controlled voluntary schools, to the problem of dual system reform in England and Wales.<sup>(1)</sup>

Acceptance of compromise is not to be equated with uniformity either of view or of interpretation. Three of the six Anglican bishops who took part in the House of Lords debate in 1944 on the

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(1) A record of, and commentary on, these events is contained in Cruickshank, (1963), pp.137-156.



Education Bill then before Parliament,<sup>(1)</sup> were concerned with the choice, of aided or of controlled status, facing Church of England voluntary schools. The Archbishop of Canterbury stated that,

"Of course it must be our aim, where we can with full efficiency and with fairness to all concerned, to save the schools as aided schools. That must be the Church's policy. We should be turning our backs upon the whole policy we had upheld through generations if we took any other course. To that we shall be turning our effort as the foundation on which we are to build."<sup>(2)</sup>

The Bishop of Chichester was clearly less than satisfied with the limitations of controlled status,

"The main feature of the Bill's plan is the controlled schools. But here very plainly that for which the voluntary schools care - namely, the continuance of the existing religious instruction and observance - is substantially affected. At present, in the 10,600 Church of England school departments religious instruction throughout the week is based on the Bible and the Prayer Book, linking up the children with the Church. In the controlled schools the agreed syllabus is compulsory for all on three days, and denominational teaching given to those whose parents ask for it on two other days. ...those who reflect on the meaning of religious instruction will see that some relation to a church is vital."<sup>(3)</sup>

His view was countered by the Bishop of Wakefield,

"First about the agreed syllabus teaching, as it is called. Frankly, I do not share the, if I may say so, rather gloomy views of the Bishop of Chichester. I think there are great possibilities if this is carried out in the way

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(1) The six were the Archbishop of Canterbury and the Bishops of Chichester, London, St Albans, Truro and Wakefield. At that time 27 bishops, including the Archbishops of Canterbury and York, had seats in the Lords.

(2) Parliamentary Debates, House of Lords, 5th series, vol. cxxxii, col. 41.

(3) Ibid., col. 49.

which I believe is intended in the Bill.<sup>(1)</sup>

Much of the debate in Church Assembly and, later, in General Synod, and in the reports presented to those bodies, in the third of a century since 1944 has been concerned with the desirability and feasibility of subscribing to the aim "to save the schools as aided schools" and with the related thoughts of those who "reflect on the meaning of religious instruction".

The first of the post-1944 reports to Church Assembly on Church school provision, 'The Church and Secondary and Further Education', was presented by the Education Committee of the National Society in 1946.<sup>(2)</sup> The Report lacked that note of inspiration and precision of statement which one might have expected in a first official pronouncement from the Established Church on the prospect of the extension of voluntary secondary school provision within the English dioceses. The substance of the Report is contained in three statements, transcribed below, which it is thought demonstrate the outlook and state of preparedness of the National Society on the eve of the setting up, by Church Assembly, of the Church of England Council for Education:

"There are to our knowledge a number of grammar schools of Church foundation and tradition that desire to become aided schools....How many of these schools there are we do not know precisely; we have lately set on foot enquiries to find out....A number of those schools will no doubt become controlled schools."<sup>(3)</sup>

".....a number (of independent schools) are of Anglican tradition and foundation....The lists of these schools in the Society's offices are now being brought up to date."<sup>(4)</sup>

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(1) Parliamentary Debates, Lords, 5th series, vol. cxxxii, col. 49.

(2) C.A. 800A.

(3) National Society, "The Church and Secondary and Further Education", (1946), C.A. 800A, p.14.

(4) Ibid., p.8.



"Some of the modern schools will be aided schools, with their Church tradition and character preserved, and with these the Society can look forward to long years of cooperation in the future: others, the majority, will be controlled or county schools." (1)

No advice was offered to diocesan education committees, no prospect was envisaged of new foundations and no mention was made of the opportunities to revive special agreements under the terms of the Education Act, 1936. The Report was received by the Church Assembly: one member commented on the content of the Report that "it seemed to him to suffer somewhat from that kind of pious verbiage and unreality from which it seemed very difficult to escape." (2)

The first Annual Report of the Church of England Council for Education, for 1948, contains one reference, in the Report of its Schools Council, to voluntary schools. In recording the outcome of negotiations between the National Society and the Ministry of Education on the conditions to be met for voluntary school managers or governors successfully to apply for aided status for their schools, there is the comment:

"As it is likely that a number of L.E.A. development plans will be approved by the Ministry during the coming six months, it will be important for managers to know how they stand in order that they might determine what status they will apply for in each case." (3)

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(1) C.A. 800A, p.16.

(2) Canon D. J. Symm (St Edmundsbury and Ipswich), Church Assembly, Report of Proceedings, C.A. 26.2, p.184. His voicing of his criticism is not unique: for example,

"Mr. J. E. Mayme (Lichfield) said he was a new member and would probably make a naive statement. When one came to the Assembly of the Church, one at first imagined that one would be a member of a body of believers gathered in the unity of the Spirit, seeking genuinely to find the will of God and then to go ahead and do it. But he had found an appalling emphasis on party politics and clever speeches and devices in order to get one's point through." Report, C.A. 46.3, 7 November 1966, p.786.

(3) Church of England Council for Education, Annual Report, 1948, p.6.

It would seem that the Schools Council anticipated that it was likely to be at parochial rather than at diocesan level that decisions as to the future status of some at least of the Anglican voluntary schools were being, and were likely to be, made.

The National Society produced, in 1950, a short statement, 'The Church and the Education Act 1944' which, although received by Church Assembly and welcomed by the Bishop of Peterborough<sup>(1)</sup> who "rejoiced" that for the first time for many years a Society statement had come before the Assembly for endorsement,<sup>(2)</sup> was criticised by several members one of whom said,

"....she was pleased to see that the National Society had at last presented a Report in reference to the Education Act. She felt that if the National Society in earlier days had shown a little more fight they should not have been faced with the position of seeing so many of their schools so easily given up. She believed that many others also thought that in many parishes the people had not had either the courage or the faith required to go forward with a determination to keep their schools."<sup>(3)</sup>

The Society's Report pointed to the increasing cost of school building work, argued that circumstances had made it "impossible" financially for the choice between aided and controlled status to be "either real or just"<sup>(4)</sup> and asked that

"....substantial relief and easements be made as, while not disturbing the general principles of the 1944 Agreement, would enable the voluntary schools to continue to play the part in the national

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(1) At that time the Chairman of the Church of England Council for Education

(2) Report, C.A. 30.2, p.129.

(3) Ibid., p.128.

(4) National Society, 'The Church and the Education Act 1944', 1950, para. 3.



system of education which that Agreement contemplated." (1)

That argument for an increase in the level of grant aid towards voluntary aided and special agreement school building and maintenance work was to become a recurring theme in the inflationary economic climate of post-war England. (2) On this occasion the Archdeacon of Totnes commented that the whole situation called for "an aggressive attitude" on the part of the Church schools of the country, to see that they got their rights, (3) but in general there seems to have been little acrimony on this issue. (4) During the debate the Bishop of Peterborough put before the Assembly three "urgent requests": that there should not be a "defeatist attitude" in the dioceses with regard to the prospects of securing aided status for "quite a number" of schools; that they must not let anyone suppose that for a Church school to be accorded controlled status was "equivalent to the loss of a Church school", and that "all concerned" should operate as far as they could the provisions contained in the Education Act, 1944, for denominational teaching in controlled schools and for withdrawal from county schools. (5)

The first post-1944 statement of Anglican educational policy was made to, and accepted by, Church Assembly during a speech, again by the Bishop

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(1) Nat. Soc., (1950), para. 4.

(2) Governments have responded: rates of grant aid have been increased from 50 per cent in 1945 (Education Act 1944, ss. 102, 103, 104) to 75 per cent in 1959 (Education Act 1959, s.1.) to 80 per cent in 1967 (Education Act 1967, s.1.) & to 85 per cent in 1975 (Education Act 1975, s.3.)

(3) Report, C.A. 30.2, p.126.

(4) Murphy (1971, p.126) writes, "The Churches have established a good deal of harmony among themselves and so made it easier for governments to give the assistance which, it is almost universally recognised, will increasingly be required."

(5) Report, C.A. 30.2, pp.128-129.

of Peterborough, in 1954 when introducing a Report of the Schools Council on Religious Education in Schools.<sup>(1)</sup> The Bishop stated that,

"....(the Assembly) should convey to the entire teaching profession that the Church, conscious of the limitations on her powers, did not wish any more to make this or that claim to political authority or influence, but to give her entire self to the service of education that this evangelistic task might be accomplished. The Christian education of the children in England: it bewildered one when one thought of the size of the task. That was the policy to which the Schools Council and the National Society were pledged and they knew they would get all possible support from the dioceses."<sup>(2)</sup>

Diocesan representatives in the Assembly made no comment on the anticipated support for this policy chiefly, it is suspected, because of their apparent preoccupation with the earlier part of the Bishop of Peterborough's speech in which he raised again the question of the financing of voluntary aided schools. After recounting the advantages to individual bodies of school managers and governors, and to a diocese, of the operation of a Barchester mutual insurance scheme,<sup>(3)</sup> he argued that "the prosperity now prevailing in the country" might result in a bringing forward of the school building programme. He pointed to a situation then developing in some local authority areas, where modifications to development plans resulted in a permanent place within a plan being given to some Anglican schools earlier designated as "aided pending closure". Both these developments, he warned, would bring with them increased financial demands upon the parishes and the dioceses.<sup>(4)</sup>

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(1) C.A. 1125.

(2) Report, C.A. 34.3, p.388.

(3) For an account of the working of a Barchester scheme see Chapter 7 and Appendix, pp. lxiii - lxvii.

(4) Report, C.A. 34.3, pp.382-383.

At that point he referred members of the Assembly to the Schools Council Report which presented the case for additional diocesan funds to be allocated to Church schools and suggested that an allocation of monies from the Church Assembly would "indicate beyond all doubt the concern of the whole Church of England" for those who "had carried the heavy burden of financing Church schools" without any assistance from central funds.<sup>(1)</sup> The Bishop said that he would

"....commend those words to the Central Board (of Finance) and express the strong hope that, when the time came, they would be able to put at the disposal of the Church Schools, either by way of grant or loan, a substantial measure of assistance to meet these possible dangers."<sup>(2)</sup>

Within the year the Ministry of Education had issued to local education authorities Circular 283 concerned with the reorganisation of the small all-age schools in rural areas,<sup>(3)</sup> the Church of England Council of Education had presented its Report, 'Church Schools in Rural Areas'<sup>(4)</sup> and the debate on the finance and purposes of voluntary schools was reopened.<sup>(5)</sup> The Council, in its Report, pointed to the impact on Barchester schemes of an accelerated rebuilding and remodelling programme for Anglican village primary schools and of the implementing, earlier than had been planned, of proposals made for inter-parochial voluntary secondary schools. The Report contained an appeal to the dioceses "not to reduce substantially" the number of Church aided schools and pointed to the need to maintain the tradition of the Church's part in

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(1) Schools Council of the Church of England Council for Education, 'Report on Religious Education in Schools since 1945', C.A. 1125, para. 5.

(2) Report, C.A. 34.3, pp.383-384.

(3) Circular 283, December 1954.

(4) C.A. 1146, 1955.

(5) Report, C.A. 35.2, June 1955.



education,<sup>(1)</sup>

"The aided school is in a very true sense part of the Church, and children trained there can, under right conditions, be built up into the living body of the worshipping Church. For these reasons the Council is convinced that the existing number of Church aided schools should not be substantially reduced. The Church has an inescapable responsibility to promote the spiritual interests of the children and of the nation and must therefore seek to maintain her great historic influence. Some very small village schools may well have to be closed. But the Council strongly hopes that the great majority of Church Aided schools will remain as such. This cannot be done without considerable sacrifices on the part of Church people: but the Council is confident that members of the Assembly will be ready to commend that sacrifice to them."<sup>(2)</sup>

In opening the debate on the Report in Church Assembly the Archdeacon of Totnes<sup>(3)</sup> referred to an earlier suggestion that the Central Board of Finance be asked for grants or loans to be made available to dioceses for school building work; he reported that the Board "felt unable to recommend that financial help be given".<sup>(4)</sup> He recalled the 1921 decision of the Church Assembly that the Church training colleges should be the financial responsibility of the central fund and the Church schools the financial responsibility of the dioceses; argued that "the conditions of 1921 were not those of today" and that the "crisis" was "a challenge from the State to the Church at top level" and not purely a diocesan or parochial matter, and called again for financial assistance from central funds to

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[1] C.A. 1146, p.1.

[2] Ibid., p.5.

[3] At that time Director of Religious Education, Diocese of Exeter

[4] Report, C.A. 35.2, p.289.



the dioceses to enable them "to get over the Barchester bump".<sup>(1)</sup>

It is evident that not all members of the Assembly supported the call from the Archdeacon or were prepared to commend, in their dioceses, the call from the Council for "considerable sacrifices" in the cause of Church schools. Lord Alastair Graham, a member for St Edmundsbury and Ipswich and at that time a member of Central Board of Finance, opposed the embarking on "any large scheme of raising money for Church schools" and put the view that the maintenance of the Ministry should be the first priority.<sup>(2)</sup> It was suggested by Captain Doig, a member for Portsmouth, that none of the dioceses had sufficient funds for their own requirements; that to talk of redistribution of funds through the Central Board of Finance was "illusory", and that it was necessary to gauge parochial and diocesan enthusiasm before arriving at any definite policy as to the number of aided schools to maintain. He introduced to the debate the concept, to be given some prominence in later years, that the Assembly should "attempt to concentrate the efforts of the Church at the point where they could produce the best results" rather than "just proceed with the policy of maintaining the maximum number of aided schools, irrespective of the value of each one, and defending each one until it dropped off."<sup>(3)</sup> A wide variety of view was expressed. There was support for the argument that the first call on central funds should be for clergy stipends;<sup>(4)</sup> it was suggested that many in the Assembly looked for the educational work of the Church to continue as the "education of the whole man", and one member "viewed with

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(1) Reports, C.A. 35.2, p.289.

(2) Ibid., p.295.

(3) Ibid., p.298.

(4) by, amongst others, Lord Alastair Graham (St Edmundsbury and Ipswich). Ibid., p.295; The Bishop of Plymouth (Exeter), p.305, and the Bishop of Hull (York), pp.294-295.

increasing dismay the pouring of money into one particular age group";<sup>(1)</sup> members were reminded that Church schools were a heritage won over many years and at great sacrifice<sup>(2)</sup> and that if the Church gave up its aided schools it would be "giving up a strategic foothold and would fall short, in the eyes of the world, of what they knew to be their obligations";<sup>(3)</sup> it was thought that the issue could not any longer be considered as a matter for parish or diocese,<sup>(4)</sup> but argued that it would be improper if the needs of dioceses with no policy were to be met out of common central funds.<sup>(5)</sup> The argument, reminiscent of debate during the school board era and in and after 1902, that Church people ought not to be asked to pay for aided schools as they already paid rates for county schools was countered by the Archdeacon of Aston who pointed to the many Church members "who did not hesitate to pay the fees of the public schools to which they sent their children".<sup>(6)</sup> He commented that the Church "had been in two minds about this matter of schools for too long" and added,

"The Bishops, by a feat of balancing, despite all the changes in the educational world, had, with few exceptions, sat on the fence. They had paid lip service to the Church schools and done little more."<sup>(7)</sup>

The motion,

"That the Assembly welcomes the determination of the Minister of Education to accelerate the reorganisation of rural education.

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(1) the Provost of Derby, Report, C. A. 35.2, p.303.

(2) Miss N. Postlethwaite (Lichfield), *Ibid.*, p.295.

(3) Caroline, Lady Bridgeman (Hereford), *Ibid.*, p.298.

(4) Mr. M. Chandler (Birmingham), *Ibid.*, p.301.

(5) Canon Shepherd (Worcester), *Ibid.*, p.293.

(6) *Ibid.*, p.306.

(7) *Ibid.*

The Assembly also requests the Central Board of Finance, the Church Commissioners and the Schools Council jointly:-

- (a) to take into consideration the debate on 'Church Schools in Rural Areas';
- (b) to examine the financial requirements needed to put into effect the resolutions then considered;
- (c) to put proposals forward for consideration by the Assembly at the earliest possible moment,"(1)

was put and carried. Sir Eric Gore-Browne, a member for Peterborough and at that time the acting chairman of the Central Board of Finance said that he had

".....listened to the debate and would venture to make two guesses. The first was that nobody in the Assembly could tell him what was the policy of the Church of England on this matter, and the second was that no one could tell him what were the financial implications of that policy."(2)

The balanced phrases of the chairman, in closing the debate, are on record:

"The Bishop of Peterborough said he was sure the Schools Council would be enthusiastic in supporting the motion. The debate was now ending in a happy way. The Schools Council yielded to no body of men anywhere in the regard it had for what was being done for Christian education in county schools, nor in its admiration of what was being done in controlled schools. They knew that both in county and controlled schools legal limitations had to be observed, but the Schools Council was convinced that Christian education in county schools and in controlled schools would be the stronger and better if aided schools also were strong and good, and that they could not help the first two by compromising or abdicating on the third."(3)

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(1) Report, C.A. 35.2, p.308.

(2) Ibid., p.309.

(3) Ibid., p.311.



The Central Board of Finance, the Church Commissioners and the Schools Council of the Council for Education set up their joint working party and in May of 1956 presented its examination and findings as a Report, 'The Future of Church Schools' in the name of the Council for Education.<sup>(1)</sup> The Council, in its Report, was "so convinced of the gravity of the position of Church schools that it must draw the attention of the Assembly to the critical nature of the decision with which the Assembly is now placed."<sup>(2)</sup> The recommendation of the joint working party which the Council wished to see implemented by Church Assembly was that a sum "not exceeding £40,000 per year for 25 years" be made available to the dioceses as grants in aid of secondary school projects and as loans in support of primary school provision.<sup>(3)</sup> The Council considered that, in the light of an inheritance of more than a century of "continuous giving by Church people", the present task was "relatively small" but it would seem that the Council over-stated its case when it put as its view,

"....there is a real danger that, unless central action is taken now, the whole of this inheritance will be lost."<sup>(4)</sup>

The Report was presented to Church Assembly by the Archdeacon of Totnes who, in recalling the size of the building programme facing the dioceses, suggested that the Schools Council might, with the goodwill of the dioceses, appoint a finance officer as adviser. The Archdeacon seemed to be confident that Assembly would act upon the Council's recommendation although it must have been evident to the Assembly that there was considerable opposition to the proposal that central funds be made available for parochial and inter-parochial school building projects.

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(1) C.A. 1178, with supporting document C.A.F. 260.

(2) C.A. 1178, p.1.

(3) Ibid., p.2.

(4) Ibid., p.4.



Much of the debate had been rehearsed earlier but the Bishop of Derby, speaking against the proposal, received some support for his statement that,

"....those who sometimes, to their regret, found themselves differing from the official policy of the Council for Education were sometimes supposed to be hostile to Church schools as such, but that was not so. If there was a school which was staffed by a practising Churchman and fostered by an incumbent who did his duty, the good type of Church school was of great value to the Church and to the parish. But many people were not convinced that all Church schools were of that kind, nor were they convinced that in parishes in which Church schools existed, as contrasted with parishes in which they did not exist, a larger proportion of the coming generation turned out to be Churchmen and communicants. ....It did not seem to him to be right, or even moral, to raid funds which were held in the name of the Church as a whole, and which should be used only for causes with regard to which there was fair unanimity in the Church. He did not think that a burden should be put on central funds for causes that were not unanimously approved."<sup>(1)</sup>

The Dean of Winchester, supporting the proposal, argued that it was essential to "keep faith with the thousands of parishes" involved voluntarily in Barchester schemes to which the proposed grants and loans would be "an essential supplement" and suggested that,

"....while it was not for the Assembly to comment on the methods the Roman Catholics might adopt for raising money for their schools he thought that the Anglican Church might emulate the steadfastness of faith and determination which they were putting into that work."<sup>(2)</sup>

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(1) Report, C.A. 36.2, pp.270-271.

(2) Ibid., pp.267-268.

Replies received during September and October 1976 to a questionnaire addressed to the Roman Catholic archdiocesan and diocesan bishops in England give some indication both of the "steadfastness" of their faith and determination and of their methods of fund raising. For example, "The Diocesan Education Committee works to make available all provisions as envisaged by the 1944 Education Act and subsequent concessions" (Roman Catholic Bishop of Portsmouth); "...the post-1944 decision that our Roman Catholic school development programme should be on a par with that for county schools" (Roman Catholic Bishop of Shrewsbury); "...institution of Diocesan Schools Fund in 1952. All parishes are obliged to contribute, pro rata, based on first collection every Sunday" (Roman Catholic Archbishop of Southwark).

In his closing speech the Archdeacon of Totnes recalled the charge made by members that the Church had no policy and stated that this was "the final occasion on which the Church could state its policy". He looked for a clear and decisive verdict from the Assembly so that,

"....the Church could go forward on one line or another - either saying that they would keep as many schools as they were committed to and that they believed those were the right lines for the whole of the education of the country, or saying that they were not an essential part of the Church contribution, and therefore those who supported them were volunteers who liked to do a work of supererogation. The important thing was to have a clear decision."<sup>(1)</sup>

The motion was put

"That the Assembly requests the Church Commissioners to prepare a Measure to empower them to make funds available, not exceeding in all £40,000 per annum for not more than twenty five years, for grants to Church Secondary Schools and loans to Church Primary Schools."

There were numerous amendments, reflecting the uneven tenor of the debate. All were defeated. A member, not recorded by name in the Report of Proceedings but supported by other members, asked for a "vote by Houses",<sup>(2)</sup> a procedural device whereby the Bishops, the Clergy and the Laity in the Church Assembly and, now, the General Synod vote in their several groupings. Ordinarily a motion is carried by a simple majority on a show of hands by the Assembly or Synod as a whole: a vote by Houses requires a majority in each of the three constituent groupings. The Chairman, the Archbishop of Canterbury, reminded the Assembly that the Church Commissioners looked for a clear decision and pointed out that it would be "disastrous" if this policy were denied by the clergy against

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(1) Report, C.A. 36.2, p.282.

(2) Ibid., p.290.



the wishes of everyone else. He "felt in his bones" that it would be "disastrous if it were said that the clergy voted against the grant for fear that their own stipends might possibly be affected."<sup>(1)</sup> The request for the vote by Houses was withdrawn, the motion was put and carried<sup>(2)</sup> (voting figures are not published and are not available) and the Archbishop then thanked the House of Clergy for enabling the Assembly to end the debate "with a perfect feeling of mutual harmony and content".<sup>(3)</sup> The draft Measure, considered and approved by Church Assembly in the spring and summer sessions of 1957, and by Parliament late in that year, received the Royal Assent, as the Church Schools (Assistance by Church Commissioners) Measure, 1958.<sup>(4)</sup>

In 1958 the government published the White Paper, 'Secondary Education for All: A New Drive';<sup>(5)</sup> the annual report of the Ministry of Education for 1959, in reviewing the content and initial impact of that White Paper, records the "....wide measure of agreement that the Churches had a case for some increase in the rate of grant" to enable the reorganisation of the then remaining all-age voluntary schools the more readily to be accomplished.<sup>(6)</sup> In the event the Education Act, 1959, which increased that rate of grant from 50 per cent to 75 per cent also made eligible for that grant voluntary secondary school buildings to house, or to extend existing accommodation for, selective secondary schools to match then existing primary schools whatever their date of foundation, and buildings to house secondary schools, of whatever kind, to match voluntary primary schools founded since 1944.<sup>(7)</sup> Increase in

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(1) Report, C.A. 36.2, p.290.

(2) Ibid.

(3) Ibid., pp.290-291.

(4) For an account of the implementation of this Measure see Chapter 7 and Appendix, pp. lix - lxi.

(5) Cmd. 604, 1958.

(6) Ministry of Education, Education in 1959, p.19.

(7) Ibid., p.20.

the rate of grant apart, it is evident that the Education Act, 1959, contained major concessions in terms of opportunities for voluntary bodies to increase the level of their voluntary secondary school provision, and it might have been expected that the Church of England Board of Education and the Church Assembly would have made some statement in recognition of those opportunities. The Education Act reached the statute book in July of 1959, the Report of the Church of England Board of Education was published in October of that year and presented to, and debated in, Church Assembly in the following month. The Report contained, in its preamble, a reference to "....the....question of the 75 per cent grant for Church schools" as an example of the Board's "....main functions ....to present to the Assembly important matters for decision after doing the preliminary work of discovering and presenting all the relevant facts."<sup>(1)</sup> The chief content of the Board's Report was a description of the functions and responsibilities of its newly constituted Councils. Church Assembly debate on the Report was concerned with the reorganisation of its Board of Education and also with the issue of the proposed establishment at Canterbury of a new teacher training college.<sup>(2)</sup> That issue, and the question of Church involvement in Higher and Adult Education generally, occupied the attention of the Board in its Annual Reports for 1960 and 1961<sup>(3)</sup> and the Church Assembly in its subsequent debates,<sup>(4)</sup> to the exclusion of any reference to the terms of, or the opportunities

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(1) C.A. 1307, October, 1959, pp.1-2.

(2) Report, C.A. 39.3, pp.408-421.

(3) C.A. 1359, January, 1961, and C.A. 1392, January, 1962.

(4) Reports, C.A. 41.1, pp.88-97, and C.A. 42.1, pp.160-165.



offered by, the Education Act, 1959.<sup>(1)</sup>

The Annual Report of the Church Assembly's Board of Education for 1965 was concerned, in part, with an interpretation of, and with comment upon, Circular 10/65 from the Department of Education and Science to local education authorities on the subject of the reorganisation of secondary education.<sup>(2)</sup> The statement by the Schools Council in the Report that,

"Churchmen differ in their attitude to comprehensive education. Furthermore the new developments as outlined in Circular 10/65 present the Church with serious education, administrative and financial problems. But the Council affirms its view that Church school authorities should actively seek to cooperate in the local situations which emerge as the result of government policy."<sup>(3)</sup>

prompted desultory debate when it was received by Church Assembly.<sup>(4)</sup>

The Bishop of London, replying to the debate, stated that "in the extremely delicate situation, there was no suggestion that secondary schools were to be thrown away."<sup>(5)</sup> An attempt was made, in Church

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(1) An illustration of the limited extent to which the Anglican dioceses responded to the opportunities offered by the terms of the Education Act, 1959, is contained in the annual report of the Ministry of Education for 1961. Under the heading 'Grants and Loans' the 1961 figures for grant aid to governors of "Secondary schools to match primary schools under the 1959 Act, Section 1.(2)" are given as:

Church of England Schools            £9,810  
(including Church in Wales)

Roman Catholic Schools            £1,567,757

(Ministry of Education, Education in 1961, p.13.)

(2) Report of the Schools Council, in the Annual Report of the Board of Education, 1965, C.A. 1577.

(3) Ibid., p.10.

(4) In November 1966. Report, C.A. 46.3, pp.713-727.

(5) Ibid., p.717. The Bishop of London was at that time Chairman of the Church of England Board of Education.

Assembly in June 1968, to revive that debate. Mr. O. R. Johnston, a member for Newcastle, moved,

"That this Assembly, taking note of the rapid rate of educational change, instructs the Board of Education to prepare for the Assembly a detailed statement of the distinctive nature and aims of the Church's schools and those with a Church affiliation together with the Colleges of Education, so that realistic appraisal may be made, both of their present effectiveness and of their future role as part of the national system of education." (1)

but that motion was withdrawn following the intervention of the Bishop of Durham who outlined the terms of reference of the commission, of which he was chairman, set up in 1967 jointly by the Board of Education and the National Society. (2)

The report of the Bishop's Commission, published in 1970 as The Fourth R: The Durham Report on Religious Education, examined the continued involvement of the Established Church in the maintained schools system in England. (3) The Commission rejected those arguments and came to the conclusion that the only solution "consonant with what we see as the Church's continuing responsibility in education" was for the Church to continue to maintain its financial involvement in aided

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(1) Report, C.A. 48.2, p.482.

(2) Ibid.

(3) Church of England Board of Education and National Society, The Fourth R: The Durham Report on Religious Education, (London, 1970), Chapter 7, esp. pp.217-248.

The Report was that of an "independent commission", financed by the National Society, with a member each of the National Society and of the Church of England Board of Education as assessors (pp. x - xi). It was not formally received by either the Church Assembly or its successor at this time, General Synod, but references to the work of the commission were made during the debate in Synod in November 1970 on the Report of the Church of England Board of Education, 'Evidence on a New Education Act', (C.A. 1176). As to that Report, see Chapter 9.

schools even though that might mean a quantitatively reduced role.<sup>(1)</sup>

The seriousness of the Church's involvement, it was argued, should be judged, not in proportion to the national expenditure but in proportion to its own resources: size was not the most crucial factor, but,

"....what is important is that the involvement shall be of as high a quality as possible, giving the types and contexts of education and also full opportunities for expressing its beliefs about education in practical terms at all levels."<sup>(2)</sup>

On the nature of the continuing role of the Anglican voluntary school the Commission again had a decided view:

"The label 'denominational' (is)....used as no other single word exists by which the sort of school under discussion can be conveniently identified. However, it is misleading as it seems inevitably to conjure up pictures of authoritarian doctrinal instruction by outdated methods. This is by no means a necessary connotation of the word....It must be emphasised ....that in its concern with the Dual System the Church of England is not seeking special opportunities for denominational instruction, but is affirming the importance of establishing church-related educational communities of a particular quality and character; communities which reflect and exemplify the basic Christian presuppositions about man and his significance within the universe. It is where the shared assumptions of the members of a school's staff coincide with the assumptions of the parents that the educational potential of a church school can become most fully realised....It is this type of potential which we would claim for the church school, and it is on these grounds that we believe the continued existence of church schools can be justified while meeting the most rigorous educational demands for openness."<sup>(3)</sup>

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(1) The Durham Report, (1970), p.248.

(2) Ibid., p.249.

(3) Ibid., pp.228-229.



A report in 1972 of lesser academic rigour but arguably of greater significance for, and impact on, the dioceses, was again concerned with the quantitative and qualitative aspects of Anglican aided school provision. The Report, 'Crisis in Church Schools: a Report on Finance',<sup>(1)</sup> was prepared by a working party of the Schools Committee of the General Synod Board of Education. Predictably, so it may seem, and in amplification of its explicitly worded title, the Report contains, in its Forward by the Bishop of London, the warning that,

"Unless some means can be found of bridging the ever-increasing gap between available assets and building costs, it will not be possible for the Dual System as we have known it to survive."<sup>(2)</sup>

The Bishop reflected the view of the Durham Commission in his argument that controlled status as a solution to the problem of financial difficulty was "ceasing to be as acceptable as it seemed when first promulgated",

"To be able to ensure denominational instruction for two periods a week on the school timetable is no longer seen as an adequate expression of the involvement of the Church in the education of its children, which calls for a different kind of association from that provided by Controlled status."<sup>(3)</sup>

and he suggests that, if a reduction in the number of Church schools were to become inevitable, it might well be better for a diocese, "when local circumstances permit", to "arrange for some schools to be sold and their assets used to support others which may be viable."<sup>(4)</sup>

The working party suggested that,

"In general terms the reduction in the present Aided commitment by a third would bring the Church of England to a point where its involvement -

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(1) G.S. (Misc.) 17.

(2) Ibid., p.3.

(3) Ibid.

(4) Ibid., p.3.



educationally, numerically, sociologically  
- could not decline further without imperilling  
its viability as a serious partner in the  
national provision of schools."<sup>(1)</sup>

The Report called upon each diocesan education committee to prepare a new plan for the future of its schools and for the financial provision of them.<sup>(2)</sup> In setting out a suggested framework within which a diocese might work in the production of its plan, the working party introduced, as a criterion for the retention of Anglican voluntary schools, the concept of the "representative presence",

"The criteria suggested for the formation of a strategy are those which should manifestly bring home to any outside observer the intention of the Church to have a representative presence in the system in accordance with the sociological realities of our time, namely

- (i) The determination to continue involvement in the secondary sphere.
- (ii) A scheme for the disposition of schools which ensures so far as is practicable, a representation of the Church's presence in education in significant areas of the diocese.
- (iii) A balance between rural and urban which accords with current population patterns.
- (iv) An awareness of likely educational trends where the diocese may take advantage of new opportunities in primary, middle or secondary schools.
- (v) Possible schemes for joint schools with other Christian bodies.
- (vi) A willingness to refashion existing commitments, and to abandon some, subject to full compensation to the managers/governors of any school which has entered into a diocesan contributory scheme on the basis of the original diocesan plan."<sup>(3)</sup>

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(1) G.S. (Misc.) 17, p.15.

(2) Ibid., p.16.

(3) Ibid., p.17.

The Report recognised that there would be managers and governors of schools not included in a new diocesan plan who would "wish to go it alone",<sup>(1)</sup> suggested that diocesan advisory services should continue to be available to them but recommended that,

"....diocesan finance should support those projects alone which, after consultation with the Diocesan Education Committee and the local education authorities, are included within the new diocesan plan."<sup>(2)</sup>

The suggestion was made in the Report that regional conferences of diocesan education committees might be held and that diocesan directors of education could then decide whether there was sufficient agreement between regions "for the delineation of what might be called a national policy",<sup>(3)</sup> It was suggested, too, that there might be agreement as to what "general coordinating work and advice" the directors wanted from central agencies; the effect, it was stated, would be that,

"No further details of possible assistance from the central agencies of the Church need be guessed: the shape of such assistance would be determined by the expressed needs of the dioceses."<sup>(4)</sup>

That suggestion, that the Church of England Board of Education might set up machinery to determine the needs of the dioceses, was made some thirty years after the adoption by Church Assembly of the draft of the Diocesan Education Committee Measure, 1943. General Synod debate on this Report was largely predictable. The Board of Education was asked to make a further report "when the result is known of the steps now being taken in the dioceses."<sup>(5)</sup>

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(1) G.S. (Misc.) 17, p.17.

(2) Ibid.

(3) Ibid., p.18.

(4) Ibid.

(5) General Synod Report of Proceedings, G.S. 4.1, p.63.

In 1975 the National Society published the first of a projected series of pamphlets to be addressed to governors and managers of Anglican aided schools. The published pamphlet, bearing the title 'First Principles', was a short statement of the nature and the duties of governing and managing bodies. It contained the statement, made without reference to, or, it must be said, apparent regard for, the content of the Durham Report or the endorsement by General Synod of the document 'Crisis in Church Schools', that,

"Governors and managers of Church aided schools  
....should ensure that as far as lies in their  
power the school for which they are responsible  
continues to function and fulfil the purposes  
for which it was founded."(1)

Church Assembly and General Synod have, in the thirty year period to 1975, made little reference to Anglican schools outside the maintained schools sector. In July of 1975 the Secretary of State for Education and Science announced the cessation, by stages, of the payment of grants to the proprietors or governors of the direct grant schools in England and Wales;<sup>(2)</sup> later in that year Mr. J. M. Cobban, a member for Oxford and then Co-chairman of the Direct Grant Schools Joint Committee, moved, in General Synod,

"That this Synod, while affirming its belief that  
the widest possible educational opportunity should  
be open to all, notes with concern the educational,  
social and moral effects of the proposed abolition  
of the direct grant system."(3)

The debate was a contribution both to the direct grant and to the comprehensive schools issues, and hinged upon whether Synod should view the effects of abolition of grant "with concern" or "with interest".<sup>(4)</sup>

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(1) National Society, Notes for Guidance - Pamphlet No. 1, 'First Principles', 1975, a single-page pamphlet.

(2) As to this, see D.E.S. Circular 7/75, July 1975.

(3) Report, G.S. 7.1, p.305.

(4) Ibid.



It was not primarily concerned with the Anglican direct grant schools nor was it apparent that there was any general concern within Synod that those schools were a part of the totality of Church schools. The proposer of the motion, in describing the pattern of the direct grant system, and after making reference to the Roman Catholic and non-denominational schools, stated that "almost all of the remainder are more or less closely identified with the Church of England."<sup>(1)</sup>

The Bishop of Blackburn, Chairman since 1973 of the General Synod Board of Education, stated that his Board had discussed the issue of the cessation of grant, that they were divided "on the political and educational side" but that, "as to the moral side", the government had given assurances that the religious affiliation of the schools "would not be tampered with"; consequently he offered the opinion of the Board that,

"An Anglican direct grant school will become an Anglican aided school, with the same staff and probably the same buildings, so we felt the school would be morally as good as before."<sup>(2)</sup>

At this point in the debate the Bishop recalled that "in consequence of the Government's wish that the Churches should try to speak together when they spoke to it" there had been formed the Churches Joint Education Policy Committee "where the Roman Catholics, Free Churches and others might meet."<sup>(3)</sup> The Roman Catholic authorities had, he said, "declared their intention" that ordinarily their direct grant grammar schools should be absorbed into the State system and he felt that the Joint

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(1) Report, G.S. 7.1, p.305.

(2) Ibid., p.308.

(3) The Churches Joint Education Policy Committee was formed in 1959. (statement by the Bishop of London in General Synod, February 1973: Report, G.S. 4.1, p.62.)



Committee would not be able to speak with a united voice if Synod carried the motion in terms of its "concern" for the future of those schools.<sup>(1)</sup> Shortly after his announcement the session of Synod came to an end and, upon the debate being resumed in the Spring session of 1976, there was an attempt by the Dean of Carlisle to persuade Synod to abandon the debate, by the device of calling for a move to next business, "so as to save us from the unpleasant dilemma of being forced to vote on the motion".<sup>(2)</sup> The attempt failed, as did an amendment from a member who argued that "to 'note with interest' keeps our options open", and the substantive motion was carried.<sup>(3)</sup>

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(1) Report, G.S. 7.1, p.308.

(2) Report, G.S. 7.2, p.321.

(3) Ibid., p.328.

CHAPTER FOUR

ANGLICAN DEBATE ON EDUCATION, post-1944:  
DIOCESAN DEBATES AND ATTITUDES

"It was clear that, in the last resort, every diocese, in relation to its own parishes, had to make up its own mind on its policy."

Report of a speech made by the Bishop of Peterborough, Chairman of the Church of England Council for Education, in Church Assembly, 16th June 1955.  
(Report of Proceedings, C.A. 35.2, p.312.)

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In the drawing up of their post-1944 development plans for primary and secondary education each local education authority needed to determine the nature and the level of the involvement of the voluntary bodies in its area. Discussion between a local authority and the managers and governors of Roman Catholic schools, or their representatives, in a particular Catholic diocese took place against a background of a general diocesan policy known to coincide with that of the Hierarchy in England.<sup>(1)</sup> There was no certainty that the Church of England dioceses would, in the absence of unanimity of view by the bishops and of a clear statement of policy by Church Assembly or the National Society, support uniformly the call by Archbishop Temple to "save the schools as aided schools". The Anglican dioceses in England were, then, faced with the need urgently to determine their policies both towards aided status for their existing voluntary schools and to the degree of support and direction to give the managers and governors of those schools in their,

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(1) Roman Catholic policy for England and Wales stresses the importance of establishing voluntary aided schools wherever possible. That policy rests upon the authority of the 1929 Encyclical letter of Pope Pius XI, and later, of the Vatican Council Decree on Christian Education. (Letter received from the Secretary, Catholic Education Council and dated 27 September 1976.)

or their representatives', negotiations with local education authorities.

Consideration is given, in later chapters of this work, to the nature and the level of the voluntary school provision in each diocese, to diocesan and parochial views and practices with regard to aided and controlled status, to the financial considerations attendant upon the establishing of aided and special agreement schools and upon the maintenance, extension or renewal of the fabric of those schools' buildings, and to the place within the mission of the Church of England of its schools. Here, however, concern is with post-1944 diocesan policies, with the levels within the dioceses at which policy decisions have been taken, with influences and constraints upon those policies and with the relationship between dioceses and Church schools outside the maintained schools system.

Want of central direction left the dioceses a number of possible courses of action and the alternative of inaction. The extreme courses were, on the one hand, to show such determination to subscribe to a policy of aided schools and to offer such a level of support - moral, financial and advisory - as to persuade managers or governors to seek aided status for their schools; and on the other hand, and by default, to leave each individual body of managers or governors to decide whether to seek aided status for their school and, subsequently, to be involved financially in any reorganisation or extension of that provision, or to allow the school to become a controlled school, or to allow the school to be transferred to the local authority or to be closed. Between those extremes, a diocese might either have looked to the consequences to voluntary schools of aided and of controlled status and have recommended, more or less firmly, to managers and governors, that they retain their schools and that they look to the one status or the other, or have made



the positive decision that the future of the voluntary schools in the parishes be left, without diocesan guidance or recommendation, in the hands either of parish meetings, however constituted, or of the managers and governors of the schools.

Evidence from 22 of the Anglican dioceses in England demonstrated the lack of uniformity, during the period from 1944 to 1954, in the approach to, and in the outcome of, procedures intended to determine the future of the Church of England voluntary schools in those dioceses.<sup>(1)</sup> That evidence was used to compile lists of those dioceses whose policies supported strongly the concept of aided status or of controlled status; of those who seemed, by interpretation of inconclusive debate or less than decisive statement, to give a measure of support to one status or the other; of those where opinion was sharply divided, and of those who gave no indication of policy other than to leave decisions to individual parishes or bodies of managers or governors. These lists are displayed in Table 9 (below).

The dioceses listed in Table 9 are, it is thought, in some ways representative of the Anglican dioceses in England as a whole, in that they include some which are predominantly urban or rural and some which lie within the Province of Canterbury and others within the Province of York. However, these dioceses were not selected as a structured sample but are those whose diocesan secretaries replied positively to a request for information as to the availability of post-1944 diocesan papers concerned with voluntary school provision. One must not, in any event, assume that the balance of decision indicated by the relative

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(1) Not all diocesan policies had been determined, nor local education authority development plans approved, by the end of 1953. (As to this latter, see Ministry of Education, Education in 1953, p.7.)

lengths of the six columns of named dioceses in Table 9 is likely to be indicative of the balance of decision in the 43 dioceses. (1)

TABLE 9

DECISIONS KNOWN TO HAVE BEEN TAKEN IN THE  
ANGLICAN DIOCESES IN ENGLAND, 1944-1954,  
CONCERNING THE FUTURE OF THE VOLUNTARY  
SCHOOLS

Strong statement in support of:		Statement which, on balance favours:		Opinion sharply divided	No indication - decision made locally
Aided status	Controlled status	Aided status	Controlled status		
Bath & Wells	Bristol	Birmingham	Chichester	Derby	St Albans
Blackburn	St Eds & Ipswich	Lincoln	Ely	Manchester	Salisbury
Carlisle	Sheffield		Wakefield		Worcester
Chester					
London					
Portsmouth					
Southwark					
Winchester					
York					

Compiled from documents in the care of the Diocesan Secretaries.

Of the 22 dioceses for which records were made available, nine were, in the post-1944 period, strongly in favour of their voluntary school

(1) In particular, in the Diocese of Sodor and Man there was, both in the post-1944 period and in 1972 and beyond, one Anglican voluntary school founded c.1870; the Education Act, 1949, an Act "to consolidate and reform the law relating to the Isle of Man", contains in ss. 35.3 and 42.1 provision for the determining of the status of voluntary schools as aided, special agreement or controlled, and that school became an aided school. The decision was made parochially. (Information concerning the determination of the status of the school was obtained by telephone conversation with the Archdeacon of Man, 24 September 1973.)

managers and, it may be, governors seeking aided status and three recommended controlled status; two dioceses on balance favoured aided, and three controlled, status. There was sharp division of opinion in two dioceses, and in three dioceses no statement of view was made at diocesan level concerning the future status of their voluntary schools.

There is some record of debate in diocesan conference in all nine diocesan policy decisions to recommend the retention of voluntary schools as aided schools. In Bath and Wells a motion to the 1947 conference "....stressing the importance of preserving as many schools as possible as aided schools" was carried unanimously.<sup>(1)</sup> Carlisle and Winchester diocesan conference also supported unanimously the proposals to retain aided status for their voluntary schools and each endorsed an appeal for funds towards that purpose. The Bishop of Carlisle, in launching an appeal at the 1949 conference to raise £25,000 by the end of 1950, stated,

"Our policy will be to maintain as many Aided Schools as possible and I am bound to declare my conviction that this is in the interest of the country as well as of religion."<sup>(2)</sup>

The Dean of Winchester moved a resolution at the 1946 diocesan conference,

"That this Conference, being deeply interested in the plans now on foot for the development of education within the area of the diocese, considers it essential that Church Schools should be retained wherever possible and that full advantage should be taken of all facilities for Church teaching and worship afforded by the Education Act of 1944; and supports the Diocesan Education Committee in its efforts to

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(1) Bath and Wells Diocesan Conference Minute Book, 8 September 1947, quoted by the Secretary of the Bath and Wells Diocesan Synod in letter, 7 March 1977.

(2) Minutes of Carlisle Diocesan Conference, 31 May 1949. It is recorded that Conference "....agreed nem. con. to support the Bishop in this endeavour". Transcript of Minute in letter from the Joint Secretary of the Carlisle Diocesan Synod, 8 February 1977.



advise and assist the Managers of Church Schools in their endeavours to retain Church Schools as Aided Schools; and pledges the support of the diocese to the appeal which the Bishop has already foreshadowed in the Diocesan Leaflet of April this year." (1)

Not all conference decisions supporting aided status for the voluntary schools in their dioceses were recorded as unanimous albeit they may well have been. Portsmouth Diocesan Conference "carried", in 1945, the motion,

"That this conference approve of the allocation of the sum of approximately £325,000 for Church Day Schools." (2)

and, in the Annual Report of the Portsmouth Diocesan Education Committee for 1947 there is mention of the launching of an appeal by the Bishop for £250,000 and the comment, concerning the attainment of aided status, that,

"....the number finally saved will depend upon the money available from the gifts of those keen, good people in the Diocese who are prepared to make the necessary sacrifice and take a share in such a magnificent service as saving the schools for the Church of the present and future generations. It cannot be too strongly stressed that if the schools are lost now they will be lost for ever." (3)

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- (1) Minute of Winchester Diocesan Conference, July 1946. The minute records the unanimous support of Conference for the Dean's resolution. Photocopy of minute provided by the Deputy County Archivist, Hampshire Record Office.
- (2) Minute of Portsmouth Diocesan Conference, 1947, quoted by the Hon. Secretary of Portsmouth Diocesan Synod in letter, 8 March 1977.
- (3) Annual Report of the Portsmouth Diocesan Education Committee. Photocopy of part of single page prepared by the Hon. Secretary of Portsmouth Diocesan Synod.

London and Southwark Dioceses have, since 1919, worked "....as closely together as possible" in the sphere of education.<sup>(1)</sup> Each has its diocesan board of education but they share common education office and staff and appoint, jointly, an inter-diocesan director of religious education. The two dioceses decided, in the post-1944 period,

"....to opt for Voluntary Aided status for all the Church Schools in the two Dioceses....(in) that Voluntary Aided status confers significant powers and privileges on the Managers and Governors which are denied to those of Controlled Schools."<sup>(2)</sup>

and both agreed that,

"....the advantages of full Church control were so valuable that the Church must be prepared to shoulder the financial burden."<sup>(3)</sup>

Chester Diocesan Conference in 1950 and in 1951 formally received Reports of the Diocesan Education Association which indicated diocesan support for the policy of aided status. The first stated that,

"The Association has given considerable financial help to various schools in the Diocese in the hope that they will continue to maintain an 'Aided' status. Especially is this true of the Country Schools, and the policy of the Diocese must be to preserve as many of these schools as possible, having regard to the resources available, the working of the 'Barchester' Scheme and parochial help."<sup>(4)</sup>

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(1) Southwark Diocesan Board of Education, Policy Documents, (London, 1973), p.5.

(2) London Diocesan Board of Education, The Work of the London Diocesan Board of Education, (London, 1975), p.19.

(3) Ibid., p.20.

(4) Transcript of section of a Report submitted by Chester Diocesan Education Association to Diocesan Conference, 1950. Transcript prepared by the General Diocesan Secretary, Diocese of Chester Board of Finance.

and the second, in a general reference to aided status and without reference to the geographical location of the schools,

"This is now the accepted policy of the Association, and Managers are urged to consult the Association as to what help may be given to keep the school before applying for 'Controlled' status. The recent economy cuts made by the Minister of Education and the consequent curtailment of Building Programmes puts us in a strong position, for it is becoming abundantly clear that our Schools will be required for some considerable time. It is a grave dis-service to the cause of Church schools in the Diocese to apply for 'Controlled' status." (1)

At the diocesan conferences in Blackburn and in York, in 1948 and in 1954 respectively, amendments were put to the substantive motions in support of a policy of aided status for voluntary schools. To the motion before the Blackburn Diocesan Conference,

"That this conference reaffirm the diocesan policy to retain every Church School possible with Aided status and calls for a whole-hearted and immediate effort to this end." (2)

there was proposed, as an amendment,

"That owing to changed circumstances the whole position be reviewed." (3)

The amendment was lost, the motion was carried<sup>(4)</sup> and the Bishop of Blackburn subsequently launched a "Call to Build" fund for the future development of Church Schools. It is unfortunate that the conference minutes are very brief and that there is no record of an earlier diocesan

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(1) Report, Chester Diocesan Education Association to Diocesan Conference, 1951.

(2) Minutes of the Blackburn Diocesan Conference, May 1948. Photocopy of the relevant page prepared by Blackburn Diocesan Secretary.

(3) Ibid.

(4) Ibid.



decision on voluntary school policy.<sup>(1)</sup> At York, the diocesan conference "overwhelmingly" approved the resolution,

"That this Conference, while fully realising the financial difficulties, desires to keep Aided Status for as many schools as possible in the Diocese of York."<sup>(2)</sup>

and rejected an amendment which would have added as a rider the words,

"as one of the Church's contributions to Christian education, but considers that Anglican teachers' training colleges should have priority."<sup>(3)</sup>

It will be seen that the policy statements of Blackburn, London and Southwark Dioceses were unequivocal in their support for aided status whereas the other six dioceses known to support aided status in the post-1944 period did so with more or less emphasis on the financial constraints on, or determinants of, that support.

The three dioceses which, of those whose post-1944 policies are known, supported the concept of the controlled school were Bristol, St Edmundsbury and Ipswich and Sheffield. Their support of controlled status was, it would seem, in each case a corollary of the diocese's declared inability or unwillingness to accept the financial commitment to aided schools. In December 1945 the Bristol Diocesan Education Committee, with the Bishop as chairman, agreed unanimously to send to

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(1) From commentary contained in letter from Blackburn Diocesan Secretary, 4 March 1977.

(2) Minutes of the York Diocesan Conference, November 1954. Photocopy of the relevant page prepared by the Assistant Secretary to the Diocese of York who added the comment, "I have looked through the Conference Minutes before and after that date and this is the only reference I can find to a debate on Church Schools.", in letter, 24 June 1977.

(3) Ibid.

the managers of all voluntary schools in the diocese a statement concerning the determination of the future status of their schools:

"The Diocesan Education Committee has carefully considered the requirements of the L.E.As in accordance with the regulations laid down by the Ministry of Education, and also the responses of Managers and Parochial Church Councils to its letter enquiring what contributions may be expected to meet the very heavy expenditure involved.

As a result it has regretfully decided that it is impossible for the Diocese to meet the cost of these requirements.

The responsibility for making a final decision as regards each individual school rests with the Managers....Many of the smaller schools are scheduled to be closed. Of the rest it seems that the great majority will become 'Controlled Schools'. It must be emphasised that where a school becomes a 'Controlled School' denominational teaching can still be given on two out of five days in the week. The Church will also have the unfettered use of the building every Sunday....

The D.E.C. will give any help it can to the Managers in their negotiations with L.E.As or in considering the future uses of the school buildings, but is not in a position to guarantee any financial assistance, except on a very small scale."(1)

Implicit in this record of the decision by the diocesan education committee is that it was implemented without reference to the diocesan conference. The Bishop of St Edmundsbury and Ipswich, in a statement to the 1949 Diocesan Conference on the subject of aided status for the voluntary schools in the diocese, pointed out that,

"....this will be a very costly matter and in most cases beyond the resources of the Managers. In such cases the schools will have to become controlled schools and all costs fall on the local

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(1) Minutes of the Bristol Diocesan Education Committee, 20 December 1945. Photocopy of the relevant page prepared by the Secretary to the Diocese of Bristol.

authority....It is my conviction that so far as Religious Education is concerned it is neither Buildings, Syllabuses nor Timetables that matter most. What matters is that the teachers in all the schools whether voluntary or County shall be Christian men and women."(1)

There is no indication in the minutes of the conference that this statement was debated or ratified by those present. The Archdeacon of Sheffield, too, pointed to the financial costs of a policy of seeking and obtaining aided status for the voluntary schools in the diocese and referred to those costs as,

"....clearly beyond the resources of the diocese, faced as it is with providing both manpower and buildings for new estates, and with contributing towards the provision of Christian teachers by the development and extension of Church training colleges."(2)

In suggesting that the majority of the voluntary schools in the diocese ought to look to controlled status he argued that,

"This acceptance of 'controlled' status for many of our schools both in the present and the future preserves - and it is important to recognise this - a very real connexion between Church and school....Wherever there is a strong Church tradition the opportunity for its continuance is thus safeguarded....Controlled status therefore is not necessarily to be accepted with reluctance but may well be welcomed as the means by which the Church may retain its influence in a much greater number of schools than would financially be possible if all were 'aided'."(3)

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(1) Minutes of the St Edmundsbury and Ipswich Diocesan Conference, October 1947. Photocopy prepared by the Diocesan Secretary.

(2) The Archdeacon of Sheffield, 'The Future of Sheffield Church Schools', in The Bishop's Letter, (Sheffield, May 1949), pp.6-8.

(3) Ibid.



The two dioceses recorded in Table 9 as having each produced a statement which "...on balance favours aided status" are the Dioceses of Birmingham and Lincoln. Birmingham, whose diocesan conference papers for 1955 and earlier "seem either to be lost or destroyed"<sup>(1)</sup> has been so classified solely on the evidence of its 1952 Barchester Scheme for the financial support of aided schools.<sup>(2)</sup> Lincoln Diocesan Conference received, in June 1947 and without debate or vote, a Report by the Diocesan Board of Education which contained the statement, interesting in the light of future national debate, that,

"The Schools Council has made important decisions on policy and strategy, the principal being the decision 'to keep every Church School, which can be made worthy of the Church, as a Voluntary School, and to opt for aided status for those at strategic points!'"<sup>(3)</sup>

The Dioceses of Chichester, Ely and Wakefield seem, from the evidence available, to have recognised the advantages of aided status for their voluntary schools but the balance of argument was, it is thought, in each case in favour of controlled status. The Minutes of the Chichester Diocesan Education Committee meeting in January 1947 record the acceptance by the Committee of the Bishop's view that, if it were necessary to choose between aided and controlled status,

"....they would get a very much better return for their money in the training of teachers, than in investing it in school buildings."<sup>(4)</sup>

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(1) Letter, Birmingham Diocesan Secretary, 3 March 1977.

(2) A transcript of the document containing details of the Scheme is lodged in the Appendix, pp. lxiii-lxvii.

(3) Transcript of section of a Report presented by the Lincoln Diocesan Board of Education to the Diocesan Conference, June 1947, contained in letter from the Secretary of Lincoln Diocesan Synod, 3 March 1977.

(4) Minutes of Chichester Diocesan Education Committee, 21 January 1947. Transcript of an extract from the Minutes prepared by the Diocesan Director of Religious Education.

The Bishop qualified his statement by arguing that, where a Church school had strong local support and there had been evidence over a period of years of real interest on the part of the congregation as a whole, then the Committee "ought to do everything they could" to encourage the managers of such a school to seek aided status.<sup>(1)</sup> The Bishop of Ely, in his address to the 1950 Diocesan Conference, stressed the importance of continued involvement, especially by the parochial clergy, in the work of the voluntary schools whether they be aided or controlled. He stated that,

"In cases where the school is 'aided', the duties of the parish priest are clear....It is important that he should teach, but not essential: what is essential is that he should regularly visit the school, keep in touch with the Head Teacher and the staff and take every chance he is given of showing his interest, and of recognising to the full the value and privilege of having an aided school in his parish....But many of our schools will now be 'controlled'. This does not mean that they will cease to be Church schools. Let this be quite clear; but if the clergy remain uninterested, they will rapidly become the equivalent of County schools, with grave loss to the Church and to the children."<sup>(2)</sup>

The future status of the schools was not debated by Ely Diocesan Conference.<sup>(3)</sup> The Annual Report of the Wakefield Diocesan Council of Education for 1947 contained an analysis of then current development plan proposals in several local education authority areas within the diocese and a statement of the estimated cost of carrying out the proposals

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(1) Minutes, Chichester Diocesan Education Committee, 21 January 1947.

(2) Report of Ely Diocesan Conference, July 1950. Photocopy prepared by the Assistant Secretary of Ely Diocesan Synod.

(3) Statement by the Assistant Secretary, Ely Diocesan Synod in letter, 14 March 1977.

relating to the Anglican voluntary schools if all were to attain aided status. That estimate, amounting to "considerably more than £1,000,000" had value, the Committee argued, "....only in suggesting the scale of expenditure which will have to be met."<sup>(1)</sup> The Report recorded the Committee's view that that scale of expenditure "....would also suggest that many Church schools may have to be 'Controlled'."<sup>(2)</sup>

The two dioceses where available records show marked disagreement of view, in diocesan conferences, about the desirable future status of voluntary schools, are Derby and Manchester. Records of the Derby Diocesan Conference, held in May 1947, are sparse and the Reports of the Diocesan Education Committee, on which debate in Conference was based, are not available. The resolution before that conference is significant for its early reference to the need to conduct a survey of a diocese so as to determine the geographical position of the voluntary schools to be given diocesan support. The resolution was,

"That this Conference, realising that it is neither possible nor perhaps desirable to retain all the Church Schools in the Diocese with full Aided Status under the new Education Act, considers it imperative to give official and generous support to the principle of Church Schools both primary and secondary, the position of such schools to have been recommended by the Diocesan Council of Education after a careful survey of the Diocese. It further pledges itself to assist financially the Managers of such selected schools and requests that an adequate sum be provided for these measures."<sup>(3)</sup>

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(1) Annual Report of the Wakefield Diocesan Council of Education, 1947, p.44.

(2) Ibid.

(3) Minutes of Derby Diocesan Conference, May 1947. Transcript contained in letter from Derby Diocesan Secretary, 7 March 1977.



Upon the defeat of that resolution, by 70 votes to 55, Conference carried the Archdeacon of Derby's proposal that "the Report of the Diocesan Council for Education for 1946 be adopted."<sup>(1)</sup> The inference is there to be drawn that the Report contained some reference in support of controlled, rather than of aided, status for the Anglican voluntary schools in the Diocese of Derby. The controversy in the Manchester Diocesan Conference of 1948, concerning voluntary school policy in the diocese, is more fully documented. The newly appointed Bishop of Manchester, Dr. Greer, in a presidential address to Conference which might fairly be said to have been counter to the traditionally-held view in Lancashire on Church school provision, argued that as a consequence of the provisions within the 1944 Education Act for secondary and further education a "completely new approach" was needed to the question of voluntary school provision; that it ought to be possible to retain the Church's influence in the field of education "without necessarily retaining complete control of buildings and personnel", and that since it was necessary to "get the strategy of general Church policy right" the first priority was recruitment to the ordained ministry and the adequate payment of the clergy. He supported "the fullest use of controlled status" and suggested that "as regards aided status the policy should be one of skilfully planned selective retention....recognising that final responsibility rests with the managers while making it plain that....(diocesan) assistance cannot be substantial."<sup>(2)</sup> Again, the reference to "selective retention" is, for its time, innovatory.

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(1) Minutes, Derby Diocesan Conference, 1947.

(2) Minutes of Manchester Diocesan Conference, 1948, p.12. Photocopy prepared by the Secretary of Manchester Diocesan Board of Finance.

Following the Bishop's speech the resolution moved by the Vicar of Rochdale, and seconded by the Archdeacon of Rochdale, both at that time members of the Diocesan Education Committee, was put to the Conference,

"That this conference, believing that the Education Act, 1944, marks a great advance in the whole field of education, including primary, secondary, youth and adult education, and having in mind the importance of the Church Training Colleges, affirms its determination to cooperate with the Ministry of Education and the Local Education Authorities in giving effect to its provisions. It realises that with reference to the Church schools provided for in the various Development Plans, Managers will wish in some cases to apply for aided status, and in other cases the Managers, having in mind the very heavy costs involved, will prefer to accept controlled status. It understands that in each case the decision will be made by the Managers after consultation with the Diocesan Education Committee. It directs that where School Managers decide to apply for aided status the Diocesan Education Committee shall give such financial assistance as its resources will allow, bearing in mind the claims arising from work which may be undertaken in connection with Church Training Colleges, secondary schools, universities, and youth and adult education."(1)

The Vicar of Pendlebury, in opposing the resolution, sought a "clear statement" in favour of aided schools. He pointed to the traditional involvement of the parishes in the Church schools, conceded the value of Church involvement in further and higher education but argued that "while it is necessary for the diocese to take part in other educational work, such is not parochial work." He moved,

"That this conference, while recognising it as a responsible duty resting on the Church to take her full part in every section of education, expresses its keen appreciation of the invaluable and indispensable place which the parochial day

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(1) Minutes, Manchester Diocesan Conference, pp.12-13.

schools have occupied and are still occupying in the educational and religious life of the Diocese, and urges upon the Diocesan Education Committee, together with the Trustees and Managers of the schools, the supreme importance of regarding the Church day school as a first educational priority and of maintaining every possible school by claiming aided status, under the terms of the Education Act, 1944."<sup>(1)</sup>

Conference opposed the view of the diocesan bishop, rejected the resolution sponsored by the Diocesan Education Committee and adopted, as diocesan policy, the securing of aided status for the voluntary schools.<sup>(2)</sup>

Finally in this section concerned with the known Anglican diocesan education policies in the post-1944 period, consideration must be given to the three dioceses, St Albans, Salisbury and Worcester, where no statement of policy or of view concerning the future of voluntary schools was made at diocesan level. In 1947 St Albans Diocesan Education Committee appointed a sub-committee to enquire into parochial attitudes and Church school managers' aspirations towards aided and controlled status. The report of that sub-committee, that "....49 schools wish to retain aided status at a cost put at £68,000 in cash and £140,000 in guarantee loans" was "given full support" by the diocesan conference in October 1948. Subsequently, and again with the approval of conference, the number of schools was increased from 49 "to a figure somewhere nearer 90".<sup>(3)</sup> This procedure, of conference approval of policy decisions taken parochially, was followed, albeit with some difference in points of detail, by Salisbury and Worcester Dioceses. In Salisbury it was the Diocesan

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(1) Minutes, Manchester Diocesan Conference, pp.13-14.

(2) Minutes, p.14.

(3) From a commentary by the Assistant Secretary of the Diocese of St Albans, based upon his reading of the diocesan conference papers, contained in his letter dated 13 April 1977.



Director of Religious Education who, himself, "....met individual Managing Bodies of Schools to establish whether or not they opted for aided or controlled status, each school, of course, being an autonomous body being responsible to itself for any decisions made."<sup>(1)</sup> The procedure in Worcester approximated to that in Salisbury with the difference, which may have been significant, that the diocesan director "offered guidance and advice" to the school managers.<sup>(2)</sup>

Such detail as has been found, and presented in earlier pages, concerning the manner and level of decisions taken within the dioceses on the status of voluntary schools is contained in summary in Table 10 (below), and demonstrates a less than uniform approach, among the dioceses, to the determination of voluntary school policy in the post-1944 period. In particular in only 11 of the 22 dioceses was that policy known to have been determined by vote in diocesan conference.

It had been anticipated that, among the responses to questionnaires addressed to the five per cent sample of Anglican clergy in England,<sup>(3)</sup> there might have been some comment on diocesan policy in the post-1944 period to augment that obtained from diocesan sources. In the event, comment was sparse. There is a reference to the decision of the Diocese of Chelmsford "....to retain as many Church schools as possible in difficult economic circumstances", and of the Diocese of Guildford "....to support aided schools up to the hilt" but in neither case is the reference supported either by date or by source. A number of comments, from clergy in five dioceses, may be summarised in the response from the

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(1) From a commentary by the Secretary to Salisbury Diocesan Synod, based upon his reading of Diocesan Council of Education records, contained in his letter dated 23 February 1977.

(2) From a commentary by the Assistant Director of Religious Education (Admin.) - formerly the Diocesan Director of Religious Education - for Worcester, based upon his reading of the minutes of the Diocesan Education Committee, contained in his letter dated 19 March 1977.

(3) See Appendix, pp. xiv-xvi, esp. Q.1. The questionnaires were despatched in November 1974.

Suffragan Bishop of Selby, "The tragedy is the Diocese's unpreparedness for the 1944 Act." Again, there is the comment from the incumbent of a rural parish in the Diocese of Bradford, repeated in responses from dioceses whose policies have been reviewed earlier in this chapter, "....the Diocese took fright at the financial implications of aided status in terms of new or modernised buildings."

TABLE 10

KNOWN LEVELS OF DIOCESAN DECISION-MAKING  
CONCERNING THE STATUS OF VOLUNTARY SCHOOLS,  
1944-1954

Policy apparently initiated by:	Policy determined by vote at Diocesan Conference	Policy Statement presented to Diocesan Conference	No recorded Involvement of Diocesan Conference
Diocesan Bishop		St Edmundsbury and Ipswich	
Diocesan Education Committee (or equivalent title)	Bath and Wells Blackburn Chester Derby London Portsmouth Southwark Winchester York	Lincoln St Albans Salisbury Worcester	Birmingham <sup>(1)</sup>
Bishop and D.E.C.	Carlisle Manchester	Ely Sheffield	Bristol Chichester Wakefield <sup>(2)</sup>

(1) No records of diocesan conference exist pre-1955.

(2) No records of diocesan conference are available.

With few exceptions the post-1944 diocesan policy statements here reviewed did not differentiate between primary and secondary school

provision. Implicit in the Bishop of Blackburn's "Call to Build" fund raising campaign launched in 1947 is a recognition of the need to revive post-1936 special agreements to provide accommodation for senior pupils,<sup>(1)</sup> and Southwark Diocesan Board of Education argued that,

"If only Primary schools are retained, the implication could be drawn that the Christian faith has nothing to say or give to pupils above that level."<sup>(2)</sup>

In his response to that section of a questionnaire addressed to Anglican diocesan bishops which asked if he was able "...to point to any diocesan decision which has influenced fundamentally the nature and extent of the Church of England voluntary school provision in your diocese",<sup>(3)</sup> the Bishop of Newcastle pointed to the decision in his diocese "...not to provide Church secondary education to match existing primary schools", but he gave no indication either as to when or in what circumstances that decision was made. The Bishop of Bradford, in answering that question, wrote that the decision of his Diocesan Conference in 1968 not to proceed with the planned secondary school in the City of Bradford was a decision "...which greatly weakened the diocese's position in education", and the Bishop of Southwell counted as "crucial" the decision of his Diocesan Conference in 1966 to "...give a mandate to provide for at least one comprehensive school." Questionnaire responses from the five per cent sample of clergy are generally critical of the low level of voluntary secondary school provision in the Anglican dioceses and for their failure "...to give secondary schools as great a

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(1) From commentary contained in letter from Blackburn Diocesan Secretary, 4 March 1977.

(2) Policy Documents, p.261.

(3) Appendix, p.iii, Q.1.



share of our resources as primary."<sup>(1)</sup>

The questionnaire addressed, in August 1976, to the diocesan directors of education in the Anglican dioceses in England sought diocesan reaction to the call, made in the 1972 Report, 'Crisis in Church Schools' for ".....a new plan for the future of....(their) schools."<sup>(2)</sup> Of the 28 dioceses whose directors answered the questionnaire, 11 had completed that new plan and two plans were in process of completion, but 15 dioceses had decided not to attempt that exercise. Of those 15, three

TABLE 11 KNOWN RESPONSES, IN 1976, TO THE 1972 CALL TO THE ANGLICAN DIOCESES IN ENGLAND TO PREPARE A NEW PLAN FOR THE FUTURE OF THEIR VOLUNTARY SCHOOLS

Plans Completed or in Preparation (*)	No Plan Prepared	No Plan Prepared (diocesan task "a con- tinual updating of plans")
Bath and Wells Bradford Bristol Carlisle Chester Hereford Leicester Lichfield Lincoln London* Newcastle Southwark* Worcester	Blackburn Chelmsford Chichester Derby Durham Gloucester Liverpool Manchester Oxford Peterborough Ripon Sheffield	Exeter Rochester Salisbury

Constructed from questionnaire responses received from diocesan directors of education, 1975.

(1) The vicar of an urban parish in the Diocese of St Albans

(2) Appendix, p. iv, Q.1.(b).

directors qualified the answer by the statement that their diocesan education committees saw their task as a continual updating of plans and viewed the proposed exercise as irrelevant to their needs. Lists of those dioceses which had, and had not, completed new plans by the Autumn of 1976 are contained in Table 11 (above). Directors were asked, in relation to the 1972 Report but regardless of whether or not a new plan was being drawn up by their dioceses, for their opinions on two aspects of the future of voluntary school provision in their dioceses; one concerned future involvement in secondary education, the other the prospect of establishing new Anglican voluntary schools should opportunity arise.

TABLE 12

OPINION OF DIOCESAN DIRECTORS OF EDUCATION, AS TO DIOCESAN DETERMINATION TO CONTINUE INVOLVEMENT IN VOLUNTARY SECONDARY SCHOOL PROVISION, AUTUMN, 1976

Yes		No	Opinion Divided
Blackburn	Lincoln	Bradford	Bath and Wells
Bristol	Liverpool	Chester	Leicester
Carlisle	London	Derby	
Chelmsford	Manchester	Newcastle	
Chichester	Oxford	Peterborough	
Durham	Ripon	Sheffield	
Exeter	Rochester		
Gloucester	Salisbury		
Hereford	Southwark		
Lichfield	Worcester		
(20)		(6)	(2)

Constructed from questionnaire responses received from diocesan directors of education, 1975.

The first question contained a reference from the 1972 Report to one of the criteria to be satisfied if the Church were to be seen to have a representative presence in the maintained school system, and reads,

"Is there, would you say, within your Diocese and at the present time a "....determination to continue involvement in the secondary sphere...."?(1)

The pattern of response to that question is contained in Table 12 (above). That pattern of commitment to continued involvement in the maintained secondary sector depends largely, it is thought, upon the interpretation of the term 'involvement'. It is considered to be implicit in the working party's Report, and in the subsequent Synod Debate, that the term is to be interpreted in financial terms and, consequently, that the commitment is to be to aided or special agreement secondary schools. It must not be assumed that each of the directors who replied to the question necessarily drew the same inference from the Report, from the debate or from the question. Twenty of the 28 directors who replied to the question were of the opinion that there was evidence of commitment in their dioceses, two thought that opinion was divided and six considered that their dioceses would have no commitment in the future to voluntary secondary school provision.

The second question to directors, and concerned with future voluntary school provision in their dioceses, was,

"If a new town or a major new housing estate were now to be designated within the area of your Diocese would present Diocesan policy suggest that your Council or Committee would seek to secure a site or sites

- A - for one or more Primary (or First) Schools?
- B - for one or more Middle and/or Secondary Schools?"(2)

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(1) Appendix, p. iv, Q.1.(c)(ii).

(2) Ibid., Q.1.(c)(iv).



The 28 responses to this second question, presented in Table 13 (below), revealed a wider divergence in diocesan policy towards future secondary school provision than did the earlier question albeit the form of the question, including as it did a reference to middle schools, precludes a more precise comparison. The responses demonstrated, too, considerable variation in policy towards the possible extension of primary school provision in the dioceses. If, now, one looks at the responses to this second question in terms of the possible future extension both of primary and of secondary (including middle) school provision then an even greater variation in policy, or apparent lack of policy, emerges. If the directors had each interpreted accurately the reactions and attitudes of their diocesan education committees and of others who might have influenced diocesan decisions, then it would seem that of the 28 dioceses now under consideration only two, the Dioceses of Derby and Hereford, had in 1976 firm policies which would have enabled diocesan support to have been given without debate to the promoters of any new Anglican voluntary aided primary, middle or secondary school in their areas. At that time, too, the policies of five of the dioceses would have precluded such support,<sup>(1)</sup> while seven had no firm policies concerning the establishment of new voluntary schools for any age range.<sup>(2)</sup> There is little regularity of pattern in the other 14 dioceses listed in Table 13. Six dioceses would, in 1976, have given support only to the promoters of primary schools albeit a seventh would have been prepared to consider, in debate, support for a secondary school foundation;<sup>(3)</sup> two, conversely,

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(1) The Dioceses of Chichester, Manchester, Newcastle, Oxford and Peterborough

(2) The Dioceses of Chester, Exeter, Lincoln, London, Sheffield, Southwark and Worcester

(3) The Dioceses of Bath and Wells, Blackburn, Chelmsford, Lichfield, Liverpool and Rochester; the seventh was the Diocese of Gloucester.

would have supported only secondary school foundations but in a third diocese there is no response by the director to the section of the

TABLE 13

KNOWN OPINIONS OF DIOCESAN DIRECTORS OF EDUCATION ON THE  
LIKELIHOOD OF THE FUTURE ESTABLISHMENT OF ANGLICAN  
VOLUNTARY AIDED SCHOOLS IN ENGLISH DIOCESES, AUTUMN 1976

A. Primary (including First) Schools			B. Middle and Secondary Schools		
Yes	No	Open to Debate	Yes	No	Open to Debate
Bath & Wells Blackburn	Bradford	Bristol	Bradford	Bath & Wells Blackburn	
Carlisle <sup>(1)</sup>				Bristol Carlisle	
Chelmsford	Chichester	Chester	Derby	Chelmsford	Chester
Derby				Chichester	
Gloucester Hereford	Leicester	Durham	Durham		Exeter Gloucester
Lichfield		Exeter			
Liverpool		Lincoln	Hereford Leicester	Lichfield	Lincoln
		London		Liverpool	
	Manchester Newcastle			Manchester Newcastle	
	Oxford Peterboro' Ripon			Oxford Peterboro'	
Rochester (.....	Salisbury.....	<sup>(2)</sup>	Salisbury	Rochester	
		Sheffield Southwark Worcester			Sheffield Southwark Worcester

Constructed from questionnaire responses received from diocesan directors of education, 1975.

(1) "only on an ecumenical basis"

(2) this section of the question unanswered

question concerned with primary schools;<sup>(1)</sup> two dioceses whose policy it was not to support new secondary school foundations would have debated the issue with respect to a new primary school and in one diocese the converse was the case,<sup>(2)</sup> and one, the Diocese of Carlisle, was prepared to support only an inter-Church primary school project.

Fourteen of the dioceses, whose post-1972 policies towards continued involvement in the secondary sphere and support for new Anglican voluntary school foundations are here considered, are among the dioceses whose post-1944 policies were examined earlier in this chapter. Although the issues in 1972 differed from those in the post-1944 period it was thought to be useful to compare diocesan attitudes during the one period with those in the other. Towards that end Table 14 (below) was constructed from information contained in Tables 9, 12 and 13. Again, extreme caution must be observed in comparing post-1944 attitudes, obtained from reliable, if at times scanty, primary sources with post-1972 attitudes which might, at worst, be the subjective interpretations by diocesan directors of education of obscure statement or inconclusive debate. In any event, reported want of diocesan support for future aided school projects is not necessarily to be interpreted as an indication of changed attitude by the diocese towards those of its existing voluntary schools with aided status. For example, the reference to Carlisle Diocese restricting support of new provision to ecumenical ventures must be received within the context of the motion of the Carlisle Diocesan Education Committee put to, and approved by, the Diocesan Synod within six months of the Director's having made that reference. The motion was,

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(1) The Dioceses of Bradford and Leicester; the third was the Diocese of Salisbury

(2) The Dioceses of Bristol and Durham; the third was the Diocese of Ripon



TABLE 14

SOME DIOCESAN ATTITUDES TOWARDS ASPECTS OF VOLUNTARY SCHOOL PROVISION IN THE POST-1944 AND POST-1972 PERIODS

Diocese	Post-1944 Policy	Diocesan Directors' Views on Post-1972 Policy	
		towards continued involvement in the secondary sphere	towards involvement in new voluntary school provision
Bath & Wells	support aided status	opinion divided	support for primary
Blackburn	support aided status	Yes	support for primary
Bristol	support controlled status	Yes	debate primary provision
Carlisle	support aided status	Yes	support inter-Church primary school
Chester	support aided status	No	debate primary & secondary provision
Chichester	towards controlled status	Yes	no support
Derby	towards controlled status	No	support for primary and secondary prov'n
Lincoln	towards aided status	Yes	debate primary & secondary provision
London	support aided status	Yes	debate primary & secondary provision
Manchester	support aided status	Yes	no support
Salisbury	endorse local decisions	Yes	support secondary provision but primary not known
Sheffield	support controlled status	No	debate primary & secondary provision
Southwark	support aided status	Yes	debate primary & secondary provision
Worcester	endorse local decisions	Yes	debate primary & secondary provision

Constructed by reference to the content of Tables 11, 12 and 13 (above)

"This Synod affirms in principle the continuance of the Church's partnership with the State in the organisation of schools and supports the Diocesan Education Committee's work in maintaining an aided schools sector within the Diocese in close

cooperation with the Cumbria Education Committee.

This Synod requests the Diocesan Board of Finance and the Diocesan Education Committee to prepare a revised scheme for the operation of the Barchester Fund which could enable wider support to be given to the aided schools in the Diocese."<sup>(1)</sup>

A second example, from the Diocese of Manchester, illustrates the alternative interpretation of this comparison of post-1944 and post-1972 attitudes. That diocese with its background of nineteenth century enthusiasm for, and activity in, the founding of Church schools and which, after contentious debate in conference in 1948 decided to support its schools as aided schools, was reported by its Director in 1976 as having at that time a policy of no support for new voluntary school foundations. That policy, it would seem, is coincident in view with the statement in the Annual Report of the Manchester Diocesan Education Committee for 1975 that,

"The increased financial strain upon the Parishes and the Diocese make it inevitable that the Church of England must withdraw from some of its Church School commitments. We have, therefore, been preparing for a major overhaul of the Church School system within the Diocese. Any withdrawal, however, must be a planned exercise....Any unplanned landslide of changes of schools to controlled status before Diocesan proposals can be submitted may lead to the loss of some schools which ought in the future to be key Church Aided Schools, perhaps financially assisted from the Diocese."<sup>(2)</sup>

A completely different trend, that from a policy of controlled schools in the post-1944 period to debate on the question of diocesan support for new voluntary school provision, is seen in the comparison of attitudes

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(1) Minutes of Carlisle Diocesan Synod, 20 March 1976.

(2) Annual Report of the Manchester Diocesan Education Committee, in Manchester Diocese, Reports and Accounts, (Manchester, 1975), p.17.

within the diocese of Bristol. A policy document adopted by the Bristol Diocesan Education Committee in July 1972 contained the statement that,

"The need for a new policy for Diocesan Church Aided Schools rests on a number of new factors:-

(a) The Section 86 funds<sup>(1)</sup> have been accumulating in recent years. This money can only be used for the maintenance and replacement of Aided schools or for the establishment of new Aided schools.

(b) ....forecasts are that a....major increase (of population) will occur in South Gloucester and North Wiltshire by the end of the century....

(c) ....The case for building more Aided schools rests on the need for the Church, as a statutory partner in the educational system, to make this partnership a reality in every aspect, including that of school building. The measure of the Church's commitment to school building which will make this partnership a reality to all concerned is, of course, a matter of debate, but the fact that only as the Church contributes in this way will her partnership be seen to be significant is not in dispute."<sup>(2)</sup>

That projection of population increase was made in or before 1972, and before the more recent series of forecasts of a downward population trend in England, forecasts which, if sustained and accurate, may well cause some modification to policy with regard to voluntary schools in dioceses other than Bristol. Consideration will be given in later chapters to the implementation of diocesan policies and to the level of Anglican voluntary school provision in the English dioceses.<sup>(3)</sup>

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(1) Section 86 of the Education Act, 1944, relates to the use of endowment monies and, in particular in this context, to monies accruing from the sale of redundant voluntary school buildings and sites. As to this, see Chapter 7.

(2) Bristol Diocesan Education Committee, 'Policy for New Aided Schools in the Diocese of Bristol', a document prepared by members of the Diocesan Education Committee, July 1972.

(3) As to this, see Appendix, pp. xlvii - xlviii and lii - liii, and Chapters 5 and 6.



No direct reference is made, in the diocesan documents examined during the course of this study, to the relations between the Anglican dioceses in England and the Church of England independent and direct grant schools in their areas. From responses by headmasters and headmistresses of some of those schools to questionnaires despatched in August 1975 it would seem that such relations tended to be informal rather than structured and, it would follow, not recorded or reported by Committee, conference or synod. The questionnaire sought opinion by means of a five-point rating scale with an 'A' to 'E' response on, inter alia, the closeness of the school's links with the diocese; the extent of diocesan involvement in the appointment of governors and chaplains, and on the payment of stipend to the chaplains, diocesan concern that academic staff be Church members and diocesan involvement in the work of Christian education in the schools.<sup>(1)</sup> Analyses of responses to the questionnaires revealed an unexpectedly high number of unanswered questions and 'E' responses, these latter indicating diocesan concern, disinterest or lack of involvement or contribution.

The preamble to the questionnaire contained the suggestion that the recipient might amplify, or comment upon, his responses if needs be. The most commonly offered explanation for an 'E' response, or for no response, was that, although the dioceses were not directly involved in any of the points raised, the 'E' might indicate disinterest on the part of senior staff in the diocese, and the great majority of the respondents were concerned lest that inference be drawn from their

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) A transcript of the questionnaire to headmasters and headmistresses of Anglican direct grant schools, which contains an explanation of the rating scale, is placed in the Appendix, pp. xxi - xxiv.

replies. All but seven of the answered questionnaires contained some reference either to the diocesan bishop or to members of the diocesan staff, or to involvement in one or other diocesan activity, although on occasion the link between school and diocese seemed to be nebulous. That situation was recognised by the headmistress of an independent school for girls who wrote,

"I have found the phrase 'the Diocese' difficult to deal with, since we have no official link whatsoever. We deal with people - Bishops, Archdeacons, Youth Chaplains, parish priests - not with some institution or organisation called 'the Diocese'." (1)

The absence of formal ties with the diocese was stressed repeatedly. The headmaster of an independent school for boys, in the Diocese of Oxford, illustrated his statement of that fact:

"We are as independent as an Oxford or a Cambridge College. Thus the Diocese has no right to intervene in any way unless we preached heresy in the Chapel."

Not all independent and direct grant schools generally recognised as Anglican foundations have, within their trust deeds or elsewhere, formal recognition of their association with, or allegiance to, the Established Church. Repton School, in the Diocese of Derby, and Shrewsbury School, in Lichfield Diocese, are, for example, both listed in a handbook of boys' independent schools as Church of England foundations (2) but the headmasters of both schools, in their replies to the

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(1) The school is within the area of the Diocese of Worcester. Here, and elsewhere in this work, schools will be identified by name only if the occasion seems to warrant such action.

(2) Truman and Knightley Educational Trust, Schools, (London, 1975), pp. 256 and 258.

questionnaire, modify that description. The headmaster of Repton wrote that,

"In practice, like most Public Schools, we have for a hundred years or more held compulsory services in our own Chapel, which have been Anglican in character, and of course two of my predecessors in this century have subsequently become Archbishops of Canterbury. It is, however, laid down in the Scheme under which we are governed, which was originally formed under the Endowed Schools Acts of 1869 and 1873, that 'no person shall be disqualified for (sic) being a master in the school by reason only of his not being or not intending to be in Holy Orders, and there is in fact nothing laid down which requires the Headmaster or any other master to be a member of the Church of England."

The headmaster of Shrewsbury School, a school founded during the reign of Edward VI, added as a commentary to his replies to the questionnaire:

"The word 'free' appears in the early records and some have interpreted this to mean freedom of the school chapel - which has always existed - from the authority of the Diocese....The school has a sympathetic relationship with the Diocese but operates its own religious life without reference to diocesan authority."

There are several examples of independent and direct grant schools which, although bound by trust deed rather than by tradition to Anglican doctrine, were founded by corporate bodies with no affiliation to, or link with, the Established Church. Exeter School, listed in 1975 as a Church of England direct grant school,<sup>(1)</sup> was founded in 1633 by the Mayor and Common Council of the City of Exeter. Its trust deed contains the clause,

"The schoolmaster and usher to be....conformable to the Established Doctrine and discipline of the Church of England....(and) shall teach and instruct

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(1) Truman and Knightley Educational Trust, (1975), p.266.



their scholars in the profession of the true and orthodox Religion established in the Church of England and at six of the clock in the morning shall....join in Prayer and singing of a Psalm together with the said scholars."(1)

Reed's School, a boys' independent school within the Diocese of Guildford and again listed as a Church of England school, was founded in 1813 by a Nonconformist, Dr. Andrew Reed, as "a Church of England school admitting all denominations" only because Reed realised that the charitable work of the school, under the auspices of the London Orphan Asylum, would not be given official and Royal support unless it were Anglican.<sup>(2)</sup>

Many independent and direct grant schools in England are avowedly Anglican, both by foundation and association, none more so than the cathedral schools. Attention was drawn, in questionnaire response, to the distinction between the influence of and allegiance to diocese and to the dean and chapter of a cathedral. The headmaster of St Chad's Cathedral School, an independent preparatory school for boys in the Diocese of Lichfield, wrote,

"(The school is)....housed in the former Bishop's Palace in the Cathedral Close....Both by its situation and through the Cathedral Choir (it) has many contacts with the clergy and people of the Diocese, but the main influence is through the work of the Cathedral."

Allegiance to the founding body rather than to the diocese is demonstrated, too, by the questionnaire response of the headmistress of a girls' independent school founded by, and housed within the grounds of, an Anglican religious community. She pointed to the "extra-parochial

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(1) Quoted by the Headmaster in his reply to the questionnaire.

(2) This explanation was offered by the Headmaster of the school in amplification of his replies to the questionnaire.

status" of religious communities and argued that, in consequence, "the school really isn't a diocesan school at all".<sup>(1)</sup> Many independent and direct grammar schools were founded by Anglicans, clerical or lay, to serve the needs of their parishes. One, the Canon Slade School in the area of Manchester Diocese, was founded by the Vicar of Bolton in 1846 "....particularly for the poor of Bolton who are members of the Church of England"<sup>(2)</sup> and in more recent times was accorded direct grant status. In his questionnaire reply the headmaster commented that,

"The School has always defended its Anglican Trust Deed, and a number of Authorities such as Lancashire and Bury have restricted free places from time to time to members of the Church of England."

A number of groups or associations of independent schools exists in England. The Woodard Corporation, a mid-nineteenth century Anglican foundation with, in 1974, 24 schools, claimed that year to be the largest of those groupings.<sup>(3)</sup> The aim of the Corporation and the explicit nature of its link with the Established Church are explained in the preamble to its Roll of Members:

"Nathaniel Woodard, Clerk in Holy Orders.... founded this Corporation in the faith and fear of Almighty God, for the love of His Church and the good of His country....that for all future time the Sons of Her then Majesty's subjects should be taught, together with sound grammar learning, the fear and honour of Almighty God, the Father, the Son, and the Holy Ghost, according to the doctrines of the Catholic Faith as it is now set forth in the Book of the Offices and Administration of the Sacraments of the Church of England...."<sup>(4)</sup>

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- (1) From the questionnaire response by the headmistress of a school founded within the Diocese of Chichester by the Community of the Holy Family.
- (2) From the questionnaire response of the headmaster of the school.
- (3) Pamphlet, 'The Woodard Schools', (Shrewsbury, 1974).
- (4) The full text of the Preamble is placed in the Appendix, p. lxviii.



The Provost of Lancing, in a paper, 'The Woodard Religious Ethos', refers to the Foundation as "a family of schools...." where,

"....Christian education is not just ordinary education of a high standard of excellence, plus the offering of the Christian religion to those who want it (or whose parents wish it on their behalf)....we attempt to show that Christian education is education in which the division between the religious and the secular is demolished, and the worship of the School Chapel, the life giving grace of the Sacraments, the proclamation of the Gospel, combine to invigorate and sustain every single aspect of the community's life." (1)

The 24 Woodard schools were, in 1974, grouped into five Divisions or Chapters; (2) in each Division the bishop of the Anglican diocese in which the principal school is situated is the Visitor of the Division, and not infrequently the Provost of a Division is a senior clerical member of a diocese. There would seem, then, to be a direct link between a school, or group of schools, and a diocese; (3) however a number of headmasters, in their replies to the questionnaire, point to the ambivalence of the relationship between a Woodard school and the diocese within whose area it is situated. One headmaster, of a Woodard school within the Diocese of Chichester, wrote,

"It is true that the Woodard Schools began in Sussex and they stand, therefore, in a peculiar relationship to the Diocese of Chichester. The Suffragan the Bishop of Lewes is in fact Provost

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- (1) Paper, 'The Woodard Religious Ethos', n.d., enclosed with questionnaire returned by the Headmaster of Lancing College, a boys' independent school in the area of the Diocese of Chichester.
- (2) In 1974 there were, within the Corporation, 10 boys' and 7 girls' public schools, and 5 boys' and 2 girls' preparatory schools. At that time, too, there were 5 associated schools not then admitted to full membership of a Division. (Pamphlet, 'The Woodard Schools', (1974).
- (3) From commentary in a letter from the Provost of the Midland Division of the Woodard Corporation dated 19 September 1975.



"of the Southern Division of the Woodard Corporation but he would look upon this post, I fancy, as one quite separate from his function as a bishop."

and another, whose school lies within the Diocese of Exeter and in the Corporation's Western Division, pointed to the administrative separateness of Corporation and Dioceses in his reply to the questions concerning diocesan involvement in the affairs of his school,

"Though the parallel is not exact, it is rather as though you were asking the Headmaster of the Roman Catholic Public School, Douai, which is one of those governed by the Benedictine Order, what particular support he receives from the Roman Catholic diocese in which his school lies."

This sense of being within a diocese but not of it was a recurring feature of the responses from headmasters and headmistresses of Anglican independent and direct grant schools in England. Typical of those responses was that from the headmaster of a boys' independent school in the area of the Diocese of Guildford who wrote,

"Like all independent boarding schools we are necessarily set in one diocese and find that within that diocese the Bishop is very willing and anxious to help wherever he can, but we should not wish to be tied to the diocese in any form or to feel that they had any controlling interest."

The questionnaire to patrons of livings was designed to determine the nature and extent of any control or influence they might hold over, or of any duties they might have towards, Anglican voluntary schools in parishes within their gift. The right or duty to present to an Anglican diocesan bishop a candidate for the incumbency of a vacant parochial living in England, a right called an advowson, survives from manorial privilege and responsibility.<sup>(1)</sup> Many advowsons are now held by patronage

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(1) The legal duty of the Patron in exercising his right of advowson is to consider the "conditions, needs and traditions" of the Parish and to consult with the Churchwardens. (Benefices (Exercise of Rights of Presentation) Measure, 1931.)

trusts, diocesan boards of patronage and diocesan bishops but a significant number remain in the hands of individual persons or of institutions, notably the Oxford and Cambridge Colleges. There is some evidence, from those who answered the questionnaire, that patrons consider the qualities thought to be desirable in an incumbent who is to be concerned with a voluntary school within his gift,<sup>(1)</sup> but little to support the view that those who exercise the right of advowson subsequently influence, or have either the right or the responsibility subsequently to influence, any decision concerning Anglican voluntary schools in the parishes concerned. The extracts from the questionnaire responses which follow are, it is thought, representative of views expressed on this subject of patronal influence.

"....policy has been to go along with the views of the Bishop and the Parish Council."<sup>(2)</sup>

"Although we have no special powers, it is likely that a parish might consult us about a proposal to change the status of a school....In general we see our patronal role as that of an independent adviser to our parishes where our advice is sought."<sup>(3)</sup>

"I cannot see that the Patron has the right to interfere with the internal affairs of the parish, and do not think that the College would wish to attempt to do so, even if it had such a right."<sup>(4)</sup>

"I doubt whether the problem arises and would have to take legal advice on all these questions. Of course, if asked for advice and help by the incumbent or the parish council we would consider very carefully what we could legally, and should practically, do."<sup>(5)</sup>

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(1) As to this, see Chapter 8.

(2) The President, Trinity College, Oxford.

(3) The Chaplain, Keble College, Oxford.

(4) The Master, St John's College, Cambridge.

(5) The Master, Corpus Christi College, Cambridge.



"It is not....any part of the duty of a patron to tell an incumbent, once appointed, how to do his work or what policies to adopt. He is responsible to his Bishop and not to the patron." (1)

"Influence...? Yes - we might contribute financially. The Society has, on occasion, given substantial financial aid to a school project in one of our parishes." (2)

"I suspect that in the case of various livings which have been left to our gift, the overriding factor has been one to do primarily with Churchmanship rather than with any kind of educational policy. ....we have no information in our files regarding which of these parishes contain Church of England voluntary schools." (3)

"This Patronage Trust, of which I am Honorary Secretary, has no staff but is responsible for approximately 100 livings in different parts of the country....I do not hold this amount of detail about all our parishes. As Patrons, our only concern is to find and nominate an incumbent during a vacancy....I am a Canon of St Paul's Cathedral and have no direct involvement with any of the parishes in the Trust." (4)

"I have not heard the Board of Patronage developing the idea that it ought to be an instrument of leverage for particular educational policies." (5)

Demonstrated concern for, and knowledge of, the parishes within patrons' gifts varied, as did the degree of certainty of the generally accepted view that it was no part of the duty of a patron to interfere, uninvited, in the affairs of a parish. The suggestion of financial help towards aided school provision, not unique among the questionnaire responses, is not likely in the period under review to have influenced seriously the

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- (1) Dean of Divinity, New College, Oxford.  
(2) The Secretary, Society for the Maintenance of Faith.  
(3) The Father Superior, Community of the Resurrection.  
(4) The Secretary, Church Patronage Trust.  
(5) The Secretary, Lincoln Diocesan Board of Patronage.



voluntary school policy within any English diocese but it does, it is thought, demonstrate a continuing regard, in some quarters, for the nineteenth century concept of patronage. It is perhaps to be regretted that individual patrons, who might have provided an added perspective to that aspect of voluntary school provision, chose, almost all of them, to offer courteous refusals of help, epitomised in the reply, "....I feel disinclined to give my views on these questions."<sup>(1)</sup>

It was thought possible that some action or attitude of the Department of Education and Science or of local education authorities in England, unconnected with government legislation, might on occasion since 1944 have influenced one or other of the Anglican dioceses' policies towards voluntary school provision. A question concerned with these possible influences was, then, included in the questionnaire to diocesan directors of education; the question read,

"To what extent, if at all, in the post-1944 period have  
(a) the DES and, earlier, the Ministry of Education,  
and  
(b) the LEAs  
influenced, or attempted to influence, Diocesan  
policy on voluntary school provision? (other than  
as a direct consequence of Act of Parliament or of  
Regulation issued under such Act)."<sup>(2)</sup>

A summary of the responses from the 28 directors who answered the questionnaire is shown in Table 15 (below). Of the 28 directors who answered the questionnaire, two, those for the Dioceses of Chelmsford and Lichfield, pointed to significant influence by both the national and local government agencies. It is recognised that the interpretation of the term 'significant' in the non-statistical sense is all-important, but

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(1) Letter from the Earl of ----- whose estates lie largely within the Province of York, 21 April 1976.

(2) Appendix, p. vi, Q.4.

neither director was critical or condemnatory of the nature of that influence. The Diocesan Director of Education for Chelmsford wrote,

"(They)....must have done over the years, though it does not follow that the Diocese has been able to follow up all the opportunities or make as much provision as DES or LEA would like us to have done."

and the Director for Lichfield Diocese commented that,

"Neither DES/Ministry nor LEAs have attempted to influence policy. All have in fact influenced policy because the Diocesan Education Committee works with them as partners in education. Our relations with DES/Ministry and the several LEAs are excellent."

TABLE 15 ANALYSIS OF OPINIONS OF DIOCESAN DIRECTORS OF EDUCATION ON THE EXTENT OF NATIONAL AND LOCAL GOVERNMENT AGENCY INFLUENCE ON DIOCESAN POLICIES; POST-1944

	Number of Responses		
	Significant	Not Significant	Not at all
Influence by DES and, earlier, by the Ministry of Education	3	14	11
Influence by LEAs	9	15	4

Constructed from questionnaire responses received from diocesan directors of education, 1975.

A third director indicated significant Ministry and Department of Education influence but added no commentary to that indication.<sup>(1)</sup> Seven directors recorded significant local education authority, but not Ministry or Department, influence on diocesan policies.<sup>(2)</sup> Two, the Directors for

(1). The Diocesan Director of Education for Leicester.

(2). The Diocesan Directors of Education for Carlisle, Chichester, London, Manchester, Peterborough, Sheffield and Southwark.

Chichester and Manchester, pointed to difficulties which had arisen in consequence of the introduction of middle schools; there was no other comment. The figures in Table 15 indicate that some directors at least were able to distinguish between significant and insignificant influences, but these latter were in no case defined or explained.

One measure of the level of cooperation between the Anglican dioceses and the English local education authorities is the extent to which representatives of the dioceses are co-opted to membership of the authorities' education committees. Available evidence relates to the local authority structure prior to the 1974 local government reorganisation. The questionnaire to the chairmen of the education committees in existence on the eve of that reorganisation contained the alternative questions,

"Why has your Education Committee co-opted to its membership a representative, or representatives, of the Church of England?"

or

"Why has your Education Committee not co-opted to its membership at least one representative of the Church of England?"(1)

Of the 101 responses to the questionnaire, only seven indicated that there was no Anglican diocesan representative serving on the education committee during the year 1973-1974.<sup>(2)</sup> Three reasons were offered, each, with a different form of words, by two chairmen,

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(1) Appendix, p. xxix, Q.2.

(2) The Inner London Education Authority, the Education Committees of the London Borough of Hounslow, the County Boroughs of Exeter, Darlington, Grimsby and Luton, and the Isle of Man (administratively accorded county borough status pre-1974).



"Members of the Church of England can become elected members of the Council and influence that way. I am a Methodist and see my political involvement as an expression of my faith."(1)

"The question has never formally been considered but I would not expect it to be accepted because of the wide area....and the very large numbers of religious communities in our multi-racial area."(2)

"Anyone could nominate for the six places - the Church has never (to my knowledge) done this."(3)

A variety of view and of attitude was expressed by chairmen, in the reasons offered for the cooption of Anglican diocesan representatives to their committees. Those reasons may be grouped into four categories, or levels of acceptance, of which the following are thought to be representative statements:

"Purely a tradition...."(4)

"Acceptance of the continued right of various voluntary interests....to a voice on the Education Committee."(5)

"....to see that the denominational schools get a fair crack of the whip."(6)

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- (1) Chairman, Luton C.B. Education Committee (Diocese of St Albans). The Chairman of Darlington C.B. Education Committee (Diocese of Durham) commented that it had always been thought that the Church was represented by other members of the Committee.
- (2) Chairman, Inner London Education Authority (Dioceses of London and Southwark). A similar comment was made by the Chairman of the Education Committee of the London Borough of Hounslow (Diocese of London). ILEA had at that time a Consultative Committee on Voluntary Schools; London and Southwark Dioceses were represented.
- (3) Chairman, Exeter C.B. Education Committee (Diocese of Exeter). A similar comment was made by the Chairman of the Grimsby C.B. Education Committee (Diocese of Lincoln).
- (4) Chairman, Doncaster C.B. Education Committee (Diocese of Sheffield).
- (5) Chairman, Manchester C.B. Education Committee (Diocese of Manchester).
- (6) Chairman, Westmorland County Education Committee (Diocese of Carlisle).

"My Education Committee feel that in the decisions of the Committee both the view and the vote of the Church of England and Roman Catholic representatives are important." (1)

There was little criticism of, and some small amount of praise for, the contributions of the Anglican diocesan representatives on education committees. The criticisms were qualified, usually, in terms of the other, and diverse, interests of those representatives; for example,

"The attendance of this representative is poor because he is the vicar and rural dean and therefore over-committed. I would welcome a representative, who challenged us with his beliefs...." (2)

Praise, when offered, was fulsome; typically,

"The representatives, both of the Church of England and the Roman Catholics, have been very well-informed persons who have made a most valuable contribution to the Education Committee in terms of quality and of time contributed. They have acted as excellent mediators in those cases where there has been (or might have been) a conflict of views." (3)

Of the two comments here quoted, the first concerned Walsall, in 1973 one of four county boroughs which, with the County of Staffordshire and a part of the County of Shropshire, lies in the area of the Diocese of Lichfield; the second concerned the County of Dorset which, with a part of the County of Wiltshire and with no county borough authorities, in 1973, forms the area of the Diocese of Salisbury. In general criticism came from the county boroughs, praise from the rural counties, lending support to the recommendation in the 1971 Carlisle Commission Report that,

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(1) Chairman, Herefordshire Education Committee (Diocese of Hereford).

(2) Chairman, Walsall C.B. Education Committee (Diocese of Lichfield).

(3) Chairman, County of Dorset Education Committee (Diocese of Salisbury).



"Where....the (diocesan) director is not himself a member of the L.E.A., either because of other commitments to one or more authorities or because of geographical considerations, it is customary for the diocesan education committee to appoint someone else. In that case, it is important that the nominee should establish with the L.E.A. officers the sort of relationship which enables him to report back to the diocesan education committee with real understanding of problems and policies." (1)

The problems, both of the forming of effective relationships between diocesan and local authority education committees and in the formulation and implementation of diocesan policies, are certainly less complex in those few cases where the area of an Anglican diocese is coincident, or nearly coincident, with that of a local education authority. The Diocese of Truro and the County of Cornwall have exact identity of boundary; a member of the Truro Diocesan Education Committee has demonstrated, in General Synod, the practical advantage to a diocese, in implementing its voluntary school policy, of that simplistic administrative pattern:

"....we have every natural advantage. We have only one local education authority to deal with. We have no Church secondary schools to think about....We realised from the outset....(i.e. in the post-1944 era)....it would not be wise to attempt to keep up all the small village schools in the rural areas. We have accordingly recommended to the local education authority that these schools be closed, thus saving ourselves a great deal of money to be put to more effective use. This in itself has turned out to be the local education authority's own policy....So we have placed our Church aided schools in the towns where we can provide an alternative to State primary education. Those town schools we are attempting to place strategically so that it should be possible for parents anywhere in.... (this) country diocese to send their children to a Church school....What I would stress is that

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(1) Carlisle Commission, (1971), p.55.



we are concentrating on the element of providing a choice and an alternative where there are other schools to choose from. Our partnership with the local education authority is on the whole a most happy one, with mutual respect and trust."(1)

If one compares that illustration from the Diocese of Truro with one made by the Bishop of London, in Church Assembly, during a debate on comprehensive organisation in June 1968 that,

"Development plans for education are drawn up by local education authorities and not by the Department of Education and Science....(although) it may in the past have produced guidelines.... Each diocese, and indeed each board of governors, has its own negotiations to make with its own local education authority, and in four authorities in my own diocese we have had an average of six plans per authority. We are back again to where we started and we have not the slightest idea what the plan for education is in this or that borough because they have not yet made up their own minds. It makes it more difficult for the (Diocesan) Board to pontificate on general principles where particular patterns are evolving in different ways."(2)

then one becomes the more aware of the complexity of the relationships between some Anglican dioceses and English local education authorities.

The variety of approach by the Anglican dioceses to the question of the determination of the status of their voluntary schools was to be a complicating factor in the implementation by the English local education authorities of their plans and policies, and it was inevitable that that variety of approach should militate against the likelihood both that there would be uniformity, or near uniformity, of pattern in the Church of England aided and controlled schools in the local authority areas and that the pattern would have a single and rational basis for its existence.

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(1) Rev. C. R. Sargisson, speaking in General Synod in February 1973 during the debate on 'Crisis in Church Schools: A Report on Finance', Report, G.S. 4.1, p.50.

(2) Report, C.A. 48.2, p.488.

CHAPTER FIVE

THE CHURCH OF ENGLAND VOLUNTARY SCHOOLS IN  
THE ANGLICAN DIOCESES IN ENGLAND, 1972-1975

"Has there in the past been an unwarranted assumption that the quality of the Church's involvement in the maintained system is proportional to the number of Aided schools?"

Carlisle Diocesan Synod Paper dated 20 March 1976.

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The attempt to identify the Church of England voluntary primary schools (including first schools) in the Anglican dioceses in England and to relate each school to a parish or group of parishes was made during 1972. A similar attempt, concerned with the Anglican middle and secondary schools, was made in 1975. An analysis of the numbers and the status of the Anglican schools identified in each of the 43 English dioceses is contained in the Appendix to this work.<sup>(1)</sup> The total numbers of those schools identified, compared with Department of Education and Science figures for the Anglican schools in England,<sup>(2)</sup> are displayed in Table 16 (below) and, it is thought, demonstrate that, in so far as the number of schools is concerned, the attempts were largely successful. Some discrepancy in overall numbers is inevitable in that the dates of compilation of the data in numerous diocesan sources can but approximate to the date, in January of each year, when the Department statistics are collected. Some difficulty was encountered in identifying middle schools where diocesan lists of primary and of secondary schools included 'middle schools deemed primary' and 'middle schools deemed secondary', a pattern

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(1) Appendix, pp. xlvi, xlvi and lii.

(2) as to the method of comparison, see footnotes (1) and (2) to Table 16.

of classification adopted by the Department of Education and Science in its statistical procedures.<sup>(1)</sup> Again, not every diocesan source identified separately the aided and the special agreement school.

TABLE 16

THE ANGLICAN VOLUNTARY SCHOOLS IDENTIFIED IN THE STUDY

Primary (including first) schools: 1972  
Middle and secondary schools: 1975

The Anglican Voluntary Schools		Aided	Special Agreement	Controlled	Total
The schools identified in <u>England</u> <sup>(1)</sup>	Pri.	2,291		3,233	5,524
	Mid.	30	4	33	67
	Sec.	101	17	56	174
D.E.S. Statistics, <u>England &amp; Wales</u> <sup>(2)</sup>	Pri.	2,379	1	3,480	5,860
	Mid.	47	4	66	117
	Sec.	101	19	59	179
Estimated figures for <u>Wales</u> <sup>(3)</sup>	Pri.	143		209	352
	Mid.				-
	Sec.	3		2	5
Modified D.E.S. figures for <u>England</u>	Pri.	2,236	1	3,271	5,508
	Mid.	47	4	66	117
	Sec.	98	19	57	174

(1) Appendix, pp. xlvii - xlviii and lii.

(2) Primary (including first school) figures from D.E.S., Statistics of Education, 1973, Vol. 1 'Schools', p.37.

Middle and secondary school figures from D.E.S., Statistics of Education, 1975, Vol. 1 'Schools', p.32. This volume was published mid-1977. A more accurate comparison would have been with the January 1976 figures had they been published when this work was written up.

(3) based upon Anglican primary school population of 6 per cent (and secondary school 3 per cent) of those for England and Wales (figures arrived at during conversation by telephone with an official of the Statistics Branch, Department of Education and Science, 29 September 1977).

(1) see, for example, the classification of middle schools in D.E.S., Statistics of Education, 1975, Vol. 1 'Schools', p.32.



In examining, earlier in this work, the patterns of Anglican and other voluntary school provision in England since 1947 it was possible, and useful, to refer to Ministry and Department figures relating to the numbers of pupils on the registers of the schools. Here, consideration is to be given to the variation in the patterns of Anglican voluntary school provision found to exist within the dioceses; consequently the non-availability, within many dioceses, of the numbers on roll in individual schools is thought not to be a disadvantage.

TABLE 17

EXAMPLES OF THE DISTRIBUTION OF ANGLICAN AIDED AND CONTROLLED VOLUNTARY PRIMARY SCHOOLS IN THE ENGLISH DIOCESES, 1972

Diocese	Anglican Voluntary Primary Schools			Aided Schools as Percentage of Total	Rank Order: Proportion of Aided Schools
	Aided	Controlled	Total		
Sodor & Man	1	0	1	100.0	1
London	150	1	151	99.3	2
Southwark	105	1	106	99.1	3
Blackburn	169	17	186	90.1	4
Newcastle	38	10	48	79.2	5
Carlisle	81	78	159	50.9	12
Exeter	54	75	129	41.9	16
Chelmsford	62	88	150	41.3	17
Portsmouth	10	42	52	19.2	39
Lichfield	50	213	263	19.0	40
Coventry	15	85	100	15.0	41
York	21	144	165	12.7	42
Bristol	5	66	71	7.0	43

Extract from Appendix, p. xlix.

Of the 5,524 Anglican voluntary primary schools identified, during 1972, in the 43 English dioceses, 2,291 or 41.5 per cent were aided schools,

and 3,233 or 58.5 per cent were controlled schools. It was found that the proportion of aided to controlled schools varied widely from diocese to diocese; an extract from the analysis, contained in the Appendix,<sup>(1)</sup> of the numbers and the status of those schools is presented in Table 17 (above) and demonstrates the extent of the variation. The dioceses in that extract are presented in rank order of the proportion of aided to controlled primary schools in a diocese and include those which, in 1972, had high and low proportions of aided schools, one where aided and controlled were of approximately equal proportion, and two whose proportion of aided schools most closely approached the national figure of 41.5 per cent. It will be seen that at one extreme (the entirely unrepresentative Diocese of Sodor and Man with its single voluntary primary school apart) all but one of the Anglican voluntary primary schools in the Dioceses of London and Southwark were aided schools as were some 90 per cent of those in the Diocese of Blackburn; whereas at the other extreme in the Dioceses of York and of Bristol the corresponding figures were 12.7 and 7.0 per cent respectively. There was wide variation, too, in the level of Anglican voluntary primary school provision, whether aided or controlled, within a diocese. A convenient measure of the level of that provision is to compare the number of schools and the number of parishes in a diocese. That comparison was made, for each of the Anglican dioceses in England; the results are placed in the Appendix,<sup>(2)</sup> and extracts, illustrative of the two extreme levels of provision, are contained in Table 18 (below). It was found that in some parishes there were two or more Anglican primary schools, sometimes a consequence of separate infant

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(1) Appendix, p. xlix.

(2) Ibid., pp. 1 - 11.

and junior schools and at others a consequence of multiple foundations in different areas of a large parish,<sup>(1)</sup> it follows that the figures obtained in this comparison are not to be interpreted necessarily as the proportion of parishes with voluntary primary schools in a diocese, their proper purpose is to demonstrate the several levels of school provision in the English dioceses. From Table 18 it may be seen for

TABLE 18

NUMBERS OF ANGLICAN VOLUNTARY PRIMARY SCHOOLS  
COMPARED WITH NUMBERS OF PARISHES, IN SOME  
ENGLISH DIOCESES, 1972

Diocese	Voluntary Primary Schools as Proportion of Number of Parishes		Diocese	Voluntary Primary Schools as Proportion of Number of Parishes	
	%	Rank Order		%	Rank Order
Manchester	77.8	1	Norwich	26.4	39
Blackburn	69.7	2	Newcastle	24.4	40
Wakefield	59.6	3	London	23.6	41
Liverpool	58.4	4	Durham	22.3	42
Lichfield	53.6	5	Sodor & Man	3.7	43

Constructed from figures contained in Appendix, pp. 1 - 11.

example that, in 1972, the Dioceses of Manchester and Blackburn each had approximately three times as many Anglican voluntary primary schools to every hundred parishes as did either the Dioceses of London or Durham. To the extent that the schools in a diocese may be aided schools, and a diocesan concern, then it seems likely that the financial and administrative burden on a diocese with a high level of voluntary primary school

(1) for example, Binley St Bartholomew C.E. Junior School and St Bartholomew C.E. Infant School, in the Diocese of Coventry; Canon Johnson C.E. J.M. & I. School and Canon Burrows C.E. J.M. & I. School, both in the parish of Christ Church, Ashton-under-Lyne in the Diocese of Manchester.



provision would be heavier than on one where the level is low.

The Anglican dioceses with, in 1972, high levels of aided or of controlled voluntary primary school provision have been identified and are listed in Table 19 (below). It was found that about one half of the Anglican aided primary schools in England at that time were in 12 of the English dioceses; the same approximation, with the same number of dioceses, held true for the controlled schools. (1)

TABLE 19

ANGLICAN DIOCESES IN ENGLAND WITH LARGE NUMBERS OF  
CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOLS, 1972

Prov. = Province (C = Canterbury: Y = York)

Column A

Column B

Large Numbers of AIDED Primary Schools				Large Numbers of CONTROLLED Primary Schools			
Diocese	Prov.	Numbers of Aided Schools	Aided as percentage of all vol. pri.schools	Diocese	Prov.	Numbers of Controlled Schools	Controlled as percentage of all vol. pri.schools
Manchester	Y	186	67.1	Lichfield	C	213	81.0
Blackburn	Y	169	90.1	Oxford	C	210	68.6
London	C	150	99.3	Lincoln	C	148	75.1
Salisbury	C	112	45.5	Bath & W.	C	146	71.6
Southwark	C	105	99.1	York	Y	144	87.3
Oxford	C	96	31.4	Salisbury	C	134	54.5
Liverpool	Y	93	70.5	St Eds & Ipswich	C	102	78.5
Carlisle	Y	81	50.9	Norwich	C	97	62.2
St Albans	C	78	58.2	Chichester	C	96	62.7
Chelmsford	C	62	41.3	Leicester	C	93	78.2
Wakefield	Y	58	43.3	Gloucester	C	92	61.3
Chester	Y	57	39.3	Manchester	Y	91	32.9

Constructed from figures contained in Appendix, pp. xlvii - xlviii.

(1) Table 19, col. A: 12 dioceses with 1,247 aided primary schools (54.3% of Anglican aided primary schools in England in 1972)  
col. B: 12 dioceses with 1,566 controlled primary schools (48.5% of Anglican controlled primary schools in England in 1972)

Table 19 shows, for each diocese listed, its Province, whether Canterbury or York; the number of Anglican voluntary primary schools, whether aided or controlled, and that number as a percentage of the total number of voluntary primary schools in the diocese. Three dioceses contributed significantly, in terms of this exercise, to both the aided and the controlled primary school numbers; the Diocese of Manchester, in 1972 the largest single diocesan contributor to the Anglican aided primary school sector in England, with 186 aided and 91 controlled primary schools; the Diocese of Oxford, 210 of whose 306 voluntary primary schools were controlled schools, and the Diocese of Salisbury whose 246 voluntary primary schools were approximately evenly divided between the aided and the controlled lists. The greater number of Anglican aided primary schools were seen to be in the north-west of England in the Dioceses of Blackburn, Carlisle, Chester, Liverpool, Manchester and Wakefield, in the Province of York; and in central-southern and south-east England in the Dioceses of Chelmsford, London, Oxford, St Albans, Salisbury and Southwark, in the Province of Canterbury. While there were considerable numbers of controlled primary schools in the Dioceses of York and Manchester, in the northern Province, the greater concentration was in the midlands and East Anglian Dioceses of Gloucester, Leicester, Lichfield, Lincoln, Norwich and St Edmundsbury and Ipswich, and in the southern (including the south-eastern and south-western) Dioceses of Bath and Wells, Chichester, Oxford and Salisbury, in the Province of Canterbury.

It was thought to be desirable to distinguish between the Anglican voluntary school provision in the dioceses with large industrial and suburban parishes and the provision in the predominantly country dioceses, and it then became necessary to determine, in rank order, the distribution of the English dioceses between the urban and the rural.



The method adopted, in the absence of any published data, was to count, for each diocese, the number of parishes with populations of 5,000 and more, and the numbers with fewer than 5,000, and to compare the results.

TABLE 20

DISTRIBUTION, URBAN AND RURAL, OF ANGLICAN DIOCESES  
WITH LARGE NUMBERS OF CHURCH OF ENGLAND VOLUNTARY  
PRIMARY SCHOOLS, 1972

The number alongside the name of each diocese listed is related to the rank order of distribution of urban (the low numbers) and rural dioceses.

	Dioceses listed in Table 19 with large numbers of AIDED Primary Schools	Dioceses listed in Table 19 with large numbers of CONTROLLED Primary Schools
<u>The Urban Dioceses</u>	<ul style="list-style-type: none"> <li>- London <sup>(1)</sup></li> <li>2 Southwark</li> <li>3 Liverpool</li> <li>6 Manchester*</li> <li>8 Wakefield</li> <li>9 Blackburn</li> <li>12 Chester</li> <li>13 Chelmsford</li> <li>21 St Albans</li> </ul>	<ul style="list-style-type: none"> <li>6 Manchester*</li> <li>16 Lichfield</li> <li>25 Leicester</li> <li>26 Chichester</li> <li>28 York</li> <li>30 Oxford*</li> <li>33 Gloucester</li> <li>34 Bath and Wells</li> <li>35 Lincoln</li> <li>36 Salisbury*</li> <li>39 Norwich</li> <li>41 St Edmundsbury and Ipswich</li> </ul>
<u>The Rural Dioceses</u>	<ul style="list-style-type: none"> <li>30 Oxford*</li> <li>31 Carlisle</li> <li>36 Salisbury*</li> </ul>	

Constructed from figures and lists of urban and rural dioceses contained in Appendix, pp. xxxv - xxxvi and xlvii - xlviii

\* An asterisk indicates that the diocese has a relatively large number of aided and controlled voluntary schools.

(1) Population figures for the parishes in the Diocese of London were not available.



It cannot be said that a parish with fewer than 5,000 inhabitants is necessarily situated in a rural area or in a rural diocese. What is, it was thought, a more reliable indicator of the rural diocese is a relatively small proportion of parishes with populations in excess of 5,000. That criterion was used to produce a list of the Anglican dioceses in England in rank order of the larger parishes; the list is contained in the Appendix.<sup>(1)</sup> In this context a large parish is one with a relatively large population and not necessarily one with a relatively large geographical area.

The dioceses with large numbers of aided or of controlled voluntary primary schools, listed in Table 19, are again presented, in Table 20 (above), but in rank order of urban and rural dioceses. The three dioceses against whose names, in the Table, there are asterisks, the Dioceses of Manchester, Oxford and Salisbury, are those with, in 1972, relatively large numbers both of aided and controlled schools. The trend, immediately discernible, was for the aided primary schools to be in the urban dioceses and for the controlled schools to be in the rural dioceses. Several major exceptions were found to that generalisation; these may be discerned in Table 21 (below) in which are presented, in rank order, the 14 dioceses ranked as the most urban and the 14 most rural, together in each case with the numbers of aided and of controlled Anglican voluntary primary schools, in 1972. Birmingham and Sheffield, two of the most urban of the English dioceses, each had a minority of aided schools within their Anglican voluntary primary school provision; in Truro, one of the rural dioceses, there was a majority of aided primary schools. Table 21 does, however, contain additional evidence in support of the general statement that Anglican aided and controlled primary schools tend to be, respectively, in the urban and the rural dioceses.

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(1) Appendix, pp. xxxv - xxxvi.

The classification by size of the parishes in the English dioceses

TABLE 21

THE CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOLS IN  
SOME URBAN AND RURAL ANGLICAN DIOCESES IN ENGLAND,  
1972

Diocese	Rank Order Urban/Rural	Numbers of Voluntary Primary Schools		Diocese	Rank Order Urban/Rural	Numbers of Voluntary Primary Schools	
		Aided	Controlled			Aided	Controlled
London (1)		150	1	Exeter	29	54	75
Birmingham	1	18	39	Oxford	30	96	210
Southwark	2	105	1	Carlisle	31	81	78
Liverpool	3	93	39	Peterborough	32	30	81
Sheffield	4	25	29	Gloucester	33	58	92
Guildford	5	49	37	Bath & Wells	34	58	146
Manchester	6	186	91	Lincoln	35	49	148
Durham	7	16	45	Salisbury	36	112	134
Wakefield	8	58	76	Ely	37	28	71
Blackburn	9	169	17	Truro	38	43	20
Bradford	10	40	33	Norwich	39	59	97
Portsmouth	11	10	42	Sodor & Man	40	1	0
Chester	12	57	88	St Eds & Ipswich	41	28	102
Chelmsford	13	62	88	Hereford	42	45	66

Constructed from figures and lists of urban and rural dioceses contained in Appendix, pp. xxxv - xxxvi and xlvii - xlviii.

(1) Population figures for the parishes in the Diocese of London were not available.

provided the opportunity to examine the distribution by status and by size of parish of the Anglican voluntary primary schools in England in an attempt to identify a pattern of aided and controlled provision within the parishes of a diocese. The results of that examination are presented in Table 22

(below); the full analysis is contained in the appendix.<sup>(1)</sup> It was found that, in 1972, in the larger parishes generally there were approximately equal numbers of Anglican aided and controlled voluntary primary schools; the difference in overall numbers between the aided

TABLE 22

THE CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOLS IN THE ANGLICAN DIOCESES IN ENGLAND: DISTRIBUTION BY STATUS AND BY SIZE OF PARISH, 1972

(excluding the Diocese of London for which no parish population figures were available)

	Large Parishes (population 5,000+)	Small Parishes (population less than 5,000)	All Parishes
Number of parishes in England (exclu- ding Diocese of London)	3,233	10,392	13,625
Number of Anglican AIDED Primary Schools (ecluding Diocese of London)	750	1,391	2,141
Number of Anglican CONTROLLED Primary Schools (excluding Diocese of London)	685	2,547	3,232

Constructed from figures contained in the Appendix, pp. xxxv - xxxvi and xlvii - xlviii.

and the controlled schools was in the smaller parishes where the controlled schools were almost twice as numerous as the aided. This

(1) Appendix, pp. xlvii - xlviii.



finding might have been anticipated from the conclusion, reached earlier, that the controlled schools tended to be in the rural dioceses. However there were wide variations within individual dioceses and those variations were apparent, too, in dioceses which are neither predominantly urban or

TABLE 23

EXAMPLES OF THE VARIATION IN DISTRIBUTION OF  
CHURCH OF ENGLAND AIDED AND CONTROLLED VOLUNTARY  
PRIMARY SCHOOLS IN SOME ANGLICAN DIOCESES IN  
ENGLAND, 1972

Diocese	Rank Order Rural-Urban	Large Parishes (population 5,000+)		Small Parishes (population less than 5,000)	
		Aided	Controlled	Aided	Controlled
Lichfield	16	23	65	27	148
Newcastle	17	9	0	29	10
Ripon	18	14	15	16	71
Southwell	19	11	17	20	32
Coventry	20	6	22	9	63
St Albans	21	28	10	50	46
Derby	22	5	20	28	66
Canterbury	23	10	18	16	66
Winchester	24	12	9	31	59
Leicester	25	5	18	21	75
Chichester	26	17	7	40	89

Constructed from figures and lists in the Appendix, pp. xxxv - xxxvi and xlvii - xlviii.

rural in character. An extract from the analysis, contained in the Appendix,<sup>(1)</sup> of the Anglican voluntary schools in the large and small parishes of those dioceses in the middle order of the urban-rural ranking

(1) Appendix, pp. xxxv - xxxvi and xlvii - xlviii.

is contained in Table 23 (above).

Two factors which, it was thought, might be related to the pattern of Church of England voluntary school provision within an Anglican diocese are the incidence of formal Church membership within the population of the diocese and the level of the financial contribution to Church

TABLE 24

A COMPARISON, FOR SOME ANGLICAN DIOCESES IN ENGLAND, BETWEEN THE STATUS OF CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOLS, ELECTORAL ROLL NUMBERS AND P.C.C. INCOMES, c.1972

Diocese	Rank Order: Proportion of Aided Primary Schools	Numbers on Electoral Rolls per 1,000 population	P.C.C. Incomes per 1,000 population
			£
Sodor and Man	1	99	1,180
London	2	30	637
Southwark	3	41	622
Blackburn	4	68	792
Newcastle	5	49	645
Carlisle	12	111	1,130
Exeter	16	100	1,021
Chelmsford	17	36	508
Portsmouth	39	51	714
Lichfield	40	50	626
Coventry	41	54	721
York	42	61	709
Bristol	43	41	678

Constructed from figures and lists contained in the Appendix, pp. xxxvii - xxxviii and xlix.

funds made by those Church members. A record of the formal membership of the Church of England is kept in the electoral rolls of the Anglican parishes. Individual entries in the roll are made, on forms provided

by churchwardens, by parishoners who are 17 years of age or over. The cumulative totals for the numbers on the electoral rolls in each diocese are contained in the Appendix.<sup>(1)</sup> If the electoral roll numbers and the total population of a diocese be compared, and if a figure be then obtained for the number of persons on the electoral rolls for each 1,000 of the population, that figure may be used as a measure of Church membership within an Anglican diocese. Again, a measure of the financial support from its members may be obtained by calculating a figure for the incomes, per 1,000 of the population, of the parochial church councils in a diocese. These two figures, relating to Church membership and income, have been calculated for each of the English dioceses and are contained in the Appendix.<sup>(2)</sup>

Table 24 (above) contains the names of the dioceses used earlier in this chapter to demonstrate the wide variation in the proportion of Church of England voluntary aided schools in the Anglican dioceses.<sup>(3)</sup> Against the name of each diocese is placed a number corresponding to the rank order of the proportion of aided primary schools and the figures for the measure of Church membership and of parochial income. No consistent pattern was found either for the figures in the Appendix relating to all 43 dioceses or for the figures contained in the table. For example, the Dioceses of Chelmsford and Exeter, each in 1972 very near to the national average in the distribution, between aided and controlled, of their voluntary primary schools, had very different patterns of Church membership and parochial income, Exeter with approximately three times the membership and

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(1) Appendix, pp. xxxvi - xxxviii.

(2) Ibid., pp. xxxvii - xxxviii

(3) Table 17, above.



twice the income of Chelmsford. Conversely, the Dioceses of Bristol and Southwark, with comparable figures for membership and income, had, again in 1972, sharply contrasting patterns of voluntary primary school provision, Southwark being third and Bristol 43rd and last in rank order of the proportion of aided schools in the dioceses. The Dioceses of Coventry and York, and of London and Southwark, demonstrate conformity in rank order and in levels of Church membership and income.

TABLE 25

ANGLICAN DIOCESES IN ENGLAND WITH THREE OR MORE  
(IDENTIFIED) CHURCH OF ENGLAND VOLUNTARY SECONDARY  
SCHOOLS, 1975

Diocese	Voluntary Secondary Schools				Diocese	Voluntary Secondary Schools			
	Aided	Special Agree- ment	Con- trolled	Total		Aided	Special Agree- ment	Con- trolled	Total
London	22			22	Southwell	4		2	6
Southwark	12	1		13	Canterbury	2		3	5
Blackburn	5	4	1	10	Chichester	4		1	5
Oxford	4	1	5	10	Guildford	2		3	5
Bath & Wells	1		8	9	Birmingham	2		2	4
Manchester	4	3	2	9	Exeter	3		1	4
Salisbury	1	3	5	9	Ripon	3	1		4
Lincoln	2		5	7	Chelmsford	1		2	3
St Albans	4	1	2	7	Durham	1		2	3
Lichfield	3		3	6	Rochester	2	1		3
Liverpool	5		1	6	Worcester	3			3

Constructed from figures contained in the Appendix, pp. lli - llii.

Of the 174 Church of England voluntary secondary schools identified,

during 1975, in the Anglican dioceses in England, 118 or 67.8 per cent were aided or special agreement schools. That figure is considerably higher than the 41.5 per cent, recorded some three years earlier, for the Anglican aided primary schools in the English dioceses but it was found that, as with the Anglican voluntary primary schools, the nature and the level of the voluntary secondary school provision varied widely from diocese to diocese. Eight dioceses contained one-half of the total number of these schools. In each of 22 Anglican dioceses, about one-half of those in England, more than two voluntary secondary schools were identified; Table 25 (above) contains details of those dioceses and their secondary schools.

TABLE 26

ANGLICAN DIOCESES IN ENGLAND WITH FEWER THAN THREE,  
OR WITH NO, (IDENTIFIED) CHURCH OF ENGLAND VOLUNTARY  
SECONDARY SCHOOLS, 1975

Dioceses with TWO Anglican voluntary secondary schools				Dioceses with ONE Anglican voluntary secondary school				Dioceses with no provision
	Aided	Special Agree- ment	Con- trolled		Aided	Special Agree- ment	Con- trolled	
Carlisle		1	1	Bristol	1			Bradford
Coventry	1	1		Gloucester	1			Chester
Hereford	1		1	St Eds & Ipswich			1	Derby
Norwich	1		1	Sheffield	1			Ely
Peterborough	2			Wakefield	1			Leicester
Portsmouth	1		1					Newcastle
Winchester			2					Sodor & Man
York	1		1					Truro

Constructed from figures contained in the Appendix, pp. lli - liii.

Table 26 (above) is complementary to Table 25 and contains details of the Anglican dioceses with fewer than three, and with no, Church of England voluntary secondary schools.

Although approximately two-thirds of the Anglican voluntary secondary schools in England were, in 1975, aided or special agreement schools it will be seen from Table 25 that, in only five of the 22 dioceses with three or more voluntary secondary schools were there none with controlled status. Of the five, the Diocese of London with 22 aided secondary schools and the Diocese of Southwark with 12 (and one special agreement school) are the two dioceses with, in 1972, the highest proportions of aided to controlled voluntary primary schools; the Dioceses of Ripon, Rochester and Worcester, with no controlled secondary schools, had a minority of aided schools within their voluntary primary school provision. In no diocese, of the 22 listed in Table 25, had all the voluntary secondary schools controlled status; however, all but one of the nine schools in the Diocese of Bath & Wells were controlled, as were five of the seven schools in the Diocese of Lincoln, five of the nine in the Diocese of Salisbury, three of the five in each of the Dioceses of Canterbury and Guildford, and two of the three in Chelmsford. In the other of the 22 dioceses controlled secondary schools were not in the majority. Of the 13 dioceses listed in Table 26 with one or two voluntary secondary schools, only two dioceses, those of St Edmundsbury and Ipswich and Winchester, had no aided or special agreement school.

In general the numbers of Anglican voluntary secondary schools in the English dioceses were found to be too small to permit of any detailed analysis of their distribution. However the exercise carried out earlier, of classifying the Anglican voluntary primary schools by status and by rank



Table 27

DISTRIBUTION, URBAN AND RURAL, OF ANGLICAN DIOCESES  
IN ENGLAND WITH THREE OR MORE (IDENTIFIED) CHURCH  
OF ENGLAND VOLUNTARY SECONDARY SCHOOLS, 1975

The number alongside the name of each diocese listed  
is related to the rank order of distribution of urban  
(the low numbers) and rural dioceses.

	Dioceses listed in Table 25 with a Majority of AIDED or SPECIAL AGREEMENT Voluntary Secondary Schools	Dioceses listed in Table 25 with a Majority of CONTROLLED Voluntary Secondary Schools
<u>The Urban Dioceses</u>	<p>- London <sup>(1)</sup></p> <p>2 Southwark</p> <p>3 Liverpool</p> <p>5 Guildford</p> <p>6 Manchester</p> <p>9 Blackburn</p> <p>13 Chelmsford</p> <p>14 Rochester</p> <p>18 Ripon</p> <p>19 Southwell</p> <p>21 St Albans</p> <p>26 Chichester</p> <p>27 Worcester</p> <p>29 Exeter</p>	<p>7 Durham</p> <p>23 Canterbury</p> <p>34 Bath and Wells</p> <p>35 Lincoln</p> <p>36 Salisbury</p>
<u>The Rural Dioceses</u>		

Constructed from figures and lists of urban and rural dioceses contained  
in Appendix, pp. xxxv - xxxvi and lli - llii.

(1) Population figures for the parishes in the Diocese of London were  
not available.

order, urban or rural, of the dioceses in which they were situated,<sup>(1)</sup> was repeated with those of the dioceses listed in Table 25 in which a majority of the Anglican voluntary secondary schools had aided or special agreement, or controlled, status. The result of that second exercise is portrayed in Table 27 (above). Again there was discernible a trend for the aided, and in this case the special agreement, schools to be in the more urban of the dioceses and for the controlled schools to be in the more rural dioceses.

TABLE 28

THE LOCATIONS, URBAN AND RURAL, OF SOME CHURCH OF ENGLAND VOLUNTARY SECONDARY SCHOOLS IN THE ANGLICAN DIOCESES IN ENGLAND, 1975

Anglican Voluntary Secondary Schools	Nature of Catchment Area		
	Predominantly Urban	Predominantly Rural	Neither Dominant
Aided and Special Agreement Secondary Schools	50	5	10
Controlled Secondary Schools	22	9	5
All Anglican Voluntary Schools	72	14	15

Constructed from questionnaire responses received from headteachers of Anglican voluntary secondary schools in the English Dioceses during 1975.

Headteachers of the identified Anglican voluntary secondary schools were asked, by questionnaire, for a description of their schools' catchment areas, whether predominantly urban or predominantly rural. A summary

(1). That exercise is reported in, and near, Table 20 (above).

of the replies is contained in Table 28 (above). These replies relate only to 101 of the 174 identified schools but since only 14 of the 101 replies indicated schools in predominantly rural areas the figures in the table would seem to indicate that Anglican voluntary schools, whether aided or special agreement, or controlled, tend to have been established in urban rather than rural areas of dioceses.

An attempt has been made to determine the levels of Church of England aided and special agreement secondary school provision in the 12 Anglican dioceses where aided primary school numbers were, earlier, found to be relatively high. Those dioceses, identified in Table 19 (above), are listed again in Table 29 (below) but in rank order of the proportion of Anglican aided primary schools to parishes in a diocese. Details of the Anglican voluntary aided and special agreement, and controlled, secondary schools are included in the table, for each of the dioceses, as too are figures for the proportion of aided primary schools to parishes, of aided and special agreement secondary schools to parishes, and aided and special agreement secondary schools to aided primary schools. On average, in England and Wales in 1975, a secondary school, county or voluntary, had five contributory primary schools.<sup>(1)</sup> The Anglican diocese in England which most nearly approached that proportion of one to five for its own voluntary schools was the Diocese of London where the ratio of aided secondary schools to aided primary schools was one to seven. That ratio is an indication only of the balance between

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(1) There were, in 1975, 22,678 primary schools and 4,562 secondary schools in England and Wales. The calculation does not take into account the 578 middle schools deemed primary nor the 473 middle schools deemed secondary. (D.E.S., Statistics of Education, 1975, p.32.)

In rural areas the ratio of one to five is likely considerably to be exceeded.



TABLE 29 CHURCH OF ENGLAND AIDED AND SPECIAL AGREEMENT SECONDARY SCHOOL PROVISION IN THOSE ANGLICAN DIOCESES IN ENGLAND WITH, IN 1972, RELATIVELY LARGE NUMBERS OF C.E. PRIMARY SCHOOLS

A/SA = aided and special agreement schools  
C = controlled schools

Diocese	Numbers of Voluntary Sec. Schools		Proportion of A/SA Schools to Parishes		Proportion A/SA Sec. Schools to Aided Primary Schools
	A/SA	C	Primary, 1972	Secondary, 1975	
Blackburn	9	1	1 : 1.5	1 : 30	1 : 19
Manchester	7	2	1 : 2	1 : 51	1 : 27
Liverpool	5	1	1 : 2.5	1 : 45	1 : 19
Southwark	13	0	1 : 3	1 : 24	1 : 8
Carlisle	1	1	1 : 3.5	1 : 289	1 : 81
London	22	0	1 : 4	1 : 29	1 : 7
Wakefield	1	0	1 : 4	1 : 225	1 : 58
St Albans	5	2	1 : 4.5	1 : 70	1 : 16
Salisbury	4	5	1 : 4.5	1 : 125	1 : 28
Chester	0	0	1 : 5		
Oxford	5	5	1 : 7	1 : 131	1 : 19
Chelmsford	1	2	1 : 8.5	1 : 541	1 : 62

Constructed from figures contained in the Appendix, pp. xlvii - xlviii and lii - liii.

the Anglican primary and secondary school provision in the Diocese. Other figures in Table 29 show that in the Diocese of London the proportion of aided primary schools to parishes was one to four, and of aided secondary schools one to 29. Those figures are not necessarily descriptive of a situation where pupils in every parish in the Diocese were within daily travelling distance of one or other of those primary and secondary schools.

The figures relating to the Diocese of Southwark are not dissimilar from those for London. No other Anglican Diocese in England had, in 1975, a numerical balance of aided (and special agreement) secondary schools to aided primary schools more favourable than the one to 16 ratio of the Diocese of St Albans; in the Dioceses of Blackburn, Liverpool and Oxford the figure was one to 19, and in the Diocese of Manchester one to 27. In each of those five dioceses, and consequently in each of the dioceses listed in Table 29 with a ratio higher than that for Manchester, it would, it is thought, be unrealistic to suggest that pupils from every parish in the diocese would be within daily travelling distance of one or other of the nine or fewer aided and special agreement schools in the diocese. The Church of England middle schools in the Anglican dioceses in England are not all well-defined in diocesan documents; 67 such schools were identified, in 1975, but the Department of Education and Science figure was 117.<sup>(1)</sup> The 67 schools were situated in 20 dioceses; in seven of those dioceses there was but a single Anglican middle school.<sup>(2)</sup> The distribution of the remaining schools in the 13 dioceses is portrayed in Table 30 (below). The headteachers of those 67 schools were asked, by questionnaire, for details of the former use, whether as a primary school or as a secondary school, of their Anglican middle school buildings. Fifty replies were received; a majority of those schools were in premises formerly occupied by Anglican primary schools, nine were housed in new purpose built premises, and 14 were established in the buildings of former Anglican secondary schools. Reorganisation involving

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(1) D.E.S., Statistics of Education, 1975, Vol. 1, 'Schools', p.32.

(2) The Dioceses of Canterbury, Lincoln, London, Salisbury, Sheffield, Southwark and Winchester: all seven middle schools were aided schools.

middle schools, while it offered, in some dioceses, the opportunity for the Church to provide voluntary school accommodation beyond the conventional primary school age in some parishes or groups of parishes

TABLE 30.

THE IDENTIFIED CHURCH OF ENGLAND VOLUNTARY MIDDLE SCHOOLS IN THE ANGLICAN DIOCESES IN ENGLAND, 1975

Diocese <sup>(1)</sup>	Aided	Special Agree-ment	Con-trolled	Total	Diocese	Aided	Special Agree-ment	Con-trolled	Total
Bath & Wells			2	2	Portsmouth	1		2	3
Chester	2		2	4	Ripon	7		1	8
Guildford	1		6	7	St Albans	1		1	2
Lichfield			8	8	St Edmundsbury & Ipswich	1		2	3
Newcastle	1	2		3	Wakefield	2		3	5
Oxford	2			2	Worcester	3	1	6	10
					York	2	1		3

Constructed from figures contained in Appendix, p. 111.

(1) Additionally, in each of seven dioceses there was one aided middle school. The Dioceses were those of Canterbury, Lincoln, London, Salisbury, Sheffield, Southwark and Winchester.

where hitherto there had been no Anglican post-primary school provision, also caused a reduction in other places in the level of Anglican secondary school provision. In some dioceses, too, the reorganisation of an Anglican primary school as a first school to feed a county middle school caused a loss within a community of Church of England school accommodation for the nine, ten or eleven year old pupils in a parish. In this work the figures for Anglican first schools are subsumed within those for primary schools; the



reported middle school occupancy, in 1975, of former Church of England voluntary secondary school buildings is displayed in Table 31 (below).

TABLE 31                      KNOWN OCCUPACY BY CHURCH OF ENGLAND VOLUNTARY MIDDLE SCHOOLS OF FORMER SECONDARY SCHOOL BUILDINGS IN SOME ANGLICAN DIOCESES IN ENGLAND, 1975

Diocese	Status of Middle School and of Former Secondary School			
	Aided	Special Agreement	Controlled	Total
Bath & Wells			2	2
Chester	1			1
Lincoln	1			1
Newcastle		2		2
Portsmouth			1	1
St Albans			1	1
St Edmundsbury & Ipswich	1			1
Wakefield			1	1
Worcester	1	1	1	3
York		1		1
	4	4	6	14

Constructed from questionnaire responses received from headteachers of Anglican voluntary middle schools in some English dioceses during 1975.

It will be seen that four of those school buildings housed aided schools, four special agreement and six controlled schools. The Diocese of Chester apparently lost its only Anglican secondary school and the Diocese of Newcastle its two Anglican secondary schools; consequent upon

local education authority reorganisation of secondary education in areas of those dioceses. The school in Chester Diocese was aided; those in Newcastle Diocese were both special agreement schools.

Information was sought on the periods during which the Church of England voluntary schools in the Anglican dioceses were established, and the periods during which the main buildings currently in use were erected; it was found, however, that in no diocesan office were such records kept. An alternative procedure and the one adopted in this study was to seek that information, for a sample of the Anglican voluntary schools, from the headteachers of the primary and secondary schools to whom questionnaires were sent. The headteachers concerned were those of each of the identified Anglican primary schools in the Dioceses of Carlisle and of Salisbury, in both of which dioceses the status of the schools was divided approximately equally between aided and controlled; those of the identified aided primary schools in seven dioceses where the majority of the voluntary primary schools were controlled,<sup>(1)</sup> those of the identified controlled primary schools in five dioceses where such schools were in the minority,<sup>(2)</sup> and those of each of the identified Anglican voluntary middle and secondary schools in England. In the event information was received relating to 442 primary schools, 50 middle schools and 130 secondary schools. That information is presented, as to primary schools, in Table 32 (below) as to the middle schools, in Table 34 (below) and, as to the secondary schools, in Table 35 (below).

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(1) The Dioceses of Canterbury, Coventry, Leicester, Lichfield, Portsmouth, St Edmundsbury & Ipswich, and York.

(2) The Dioceses of Blackburn, Manchester, Liverpool, Newcastle and Truro.

TABLE 32

FOUNDATION DATES AND AGES OF MAIN BUILDINGS CURRENTLY IN  
USE IN A SAMPLE OF THE CHURCH OF ENGLAND VOLUNTARY PRIMARY  
SCHOOLS IN SOME ANGLICAN DIOCESES IN ENGLAND, 1975

F = period during which the schools were founded

B = period during which the main buildings currently  
in use were erected

Diocese	Numbers of Anglican Voluntary Primary Schools								
	18th Century or earlier		19th Century		20th Century to 1944		20th Century post-1944		Total Numbers of Schools
	F	B	F	B	F	B	F	B	
<u>Carlisle</u>									
Aided	6	-	26	18	3	3	2	16	37
Controlled	8	2	34	27	-	-	1	14	43
<u>Salisbury</u>									
Aided	8	2	59	47	2	5	-	15	69
Controlled	4	1	70	54	1	2	3	21	78
<u>7 Dioceses</u> <sup>(1)</sup> - minority of primary Aided	19	3	88	56	5	13	9	49	121
<u>5 Dioceses</u> <sup>(2)</sup> - minority primary Con- trolled	7	1	76	49	5	6	6	38	94
<u>All Schools in Sample</u>									
Aided	33	5	173	121	10	21	11	80	227
Controlled	19	4	180	130	6	8	10	73	215

Constructed from questionnaire responses received from headteachers of Anglican voluntary primary schools in some English dioceses during 1975.

(1) The Dioceses of Canterbury, Coventry, Leicester, Lichfield, Portsmouth, St Edmundsbury & Ipswich and York

(2) The Dioceses of Blackburn, Manchester, Liverpool, Newcastle and Truro



The sample of Church of England voluntary schools, to which the figures in Table 32 relate, was taken from only 14 dioceses, that is one-third of the English dioceses excluding the Diocese of Sodor and Man. The patterns of establishment dates and of erection dates of buildings cannot be said necessarily to be representative of all the English dioceses but there is no evidence from the sample of disproportionate school building activity during the 20th-century in any particular diocese.

TABLE 33

A SUMMARY OF THE FIGURES RELATING TO THE FOUNDATION DATES AND THE AGES OF THE BUILDINGS OF SOME ANGLICAN VOLUNTARY PRIMARY SCHOOLS IN ENGLAND, 1975

P = period during which the schools were founded

B = period during which the main buildings currently in use were erected

Anglican Voluntary Schools	Numbers of schools as percentages of totals in each category								
	18th Century or earlier		19th Century		20th Century to 1944		20th Century post-1944		Totals
	F	B	F	B	F	B	F	B	
Aided Primary Schools - as percentage	33 14.5%	5 2.2%	173 76.2%	121 53.3%	10 4.4%	21 9.3%	11 4.9%	80 35.2%	227 100.0%
Controlled Primary Schools - as percentage	19 8.8%	4 1.9%	180 83.7%	130 60.5%	6 2.8%	8 3.7%	10 4.7%	73 33.9%	215 100.0%
All Primary Schools - as percentage	52 11.8%	9 2.0%	353 79.9%	251 56.8%	16 3.6%	29 6.6%	21 4.7%	153 34.6%	442 100.0%

Calculated from figures contained in Table 32 (above)

The figures obtained from the sample may, it is thought, be the more

readily compared in the form of percentages; a summary of the figures, expressed in that form, is contained in Table 33 (above). Of the 442 Anglican voluntary primary schools in the sample 227 were aided schools and 215 were controlled schools. Approximately one-third both of the aided and the controlled primary schools, 35.2 and 33.9 per cent respectively, were housed wholly or chiefly in post-1944 buildings albeit fewer than five per cent of all the primary schools in the sample, 11 aided schools and 10 controlled schools, were post-1944 foundations. The 11 aided school foundations in the 30-year period since 1944 when building grant was available compares directly with the 16 Anglican voluntary schools in the sample which were founded in the earlier part of the 20th-century to 1944 when no such grants were available. The 10 controlled schools established since 1944 were the consequence either of significant enlargement or change of character of an existing controlled primary school as to amount, in the opinion of the Minister or of the Secretary of State, to the establishment of a new school<sup>(1)</sup> or the providing of a new controlled school in substitution for two or more discontinued controlled schools where no nucleus school which might have been enlarged was available.<sup>(2)</sup> However, the great majority of the Anglican

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(1) As to the enlargement of controlled schools see:  
Education Act 1946, s.1.(1).  
Education (Miscellaneous Provisions) Act 1953, s.3.  
Education Act 1967, s.2.  
Education Act 1968, Sch. 1.

(2) As to substituted schools see:  
Education Act 1944, s.16.(2).  
Education (Miscellaneous Provisions) Act 1953, s.2.

voluntary primary schools in the sample, 90.7 per cent of the aided schools and 92.5 per cent of the controlled schools, were established in or before the nineteenth century; and of those pre-20th century foundations, 405 of the 442 primary schools in the sample, 260 or 64.2 per cent, occupied buildings wholly or largely erected during or prior to the school board era.

TABLE 34

AGES OF MAIN BUILDINGS CURRENTLY IN USE IN A SAMPLE OF THE CHURCH OF ENGLAND VOLUNTARY MIDDLE SCHOOLS IN SOME ANGLICAN DIOCESES IN ENGLAND, 1975

Anglican Middle Schools	Numbers of Schools and Percentages of Totals in each Category				
	18th Century or earlier	19th Century	20th Century to 1944	20th Century post-1944	Totals
Aided Schools - as percentage	2 10.0%	4 20.0%	1 5.0%	13 65.0%	20 100.0%
Special Agreement Schools - as percentage			1 25.0%	3 75.0%	4 100.0%
Controlled Schools - as percentage		9 34.6%	2 7.7%	15 57.7%	26 100.0%
All Middle Schools - as percentage	2 4.0%	13 26.0%	4 8.0%	31 62.0%	50 100.0%

Constructed from questionnaire responses received from headteachers of Anglican voluntary middle schools in some English dioceses during 1975.

The Anglican middle schools are all necessarily post-1944.



foundations<sup>[1]</sup> albeit many were founded in buildings formerly occupied by Anglican primary or secondary schools. Table 34 (above), constructed from replies to questionnaires received from the headteachers of 50 of the 67 identified Anglican middle schools in England, shows the distribution of those 50 schools between the several periods of school building to which the Anglican primary or secondary schools were related. It will be seen that 30 per cent of the middle schools represented in Table 34 were housed in buildings erected wholly or largely in or before the nineteenth century albeit this figure compares favourably with the corresponding figure of 58.8 per cent for the Anglican primary schools in the sample.

Table 35 (below) contains the figures, again expressed as percentages, relating to the foundation dates and ages of the school buildings of the 130 Anglican voluntary secondary schools for which headteachers' questionnaire returns were received. Nineteenth century and earlier foundations account for 58.9 per cent of the aided secondary schools and for 63.9 per cent of the controlled secondary schools represented in that table. Only 13 of the 130 Anglican secondary schools for which information was made available were, in 1975, housed wholly or chiefly in nineteenth century or older buildings; 26 of the remainder occupied premises all or the greater parts of which were erected in the earlier decades of the present century. The nine post-1944 controlled school

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[1] The Education Act, 1968, s.1 makes provision for changes in the "character, situation or size" of county and voluntary schools consequent upon the opening or closing of schools in the process of the reorganisation of educational provision along comprehensive lines. For a commentary on the establishment and discontinuance of maintained schools, see Taylor and Saunders, (1976), pp.17-20.

foundations are each a consequence either of a fundamental change in the character of the school or of the amalgamation of two or more schools to form a viable grouping of pupils and of resources; seven of the 25

TABLE 35

FOUNDATION DATES AND AGES OF MAIN BUILDINGS CURRENTLY IN USE IN SOME CHURCH OF ENGLAND VOLUNTARY SECONDARY SCHOOLS IN THE ANGLICAN DIOCESES IN ENGLAND, 1975

F = period during which the schools were founded

B = period during which the main buildings currently in use were erected

Anglican Secondary Schools	Numbers of Schools and Percentages of Schools in each Category								
	18th Century or earlier		19th Century		20th Century to 1944		20th Century post-1944		Totals
	F	B	F	B	F	B	F	B	
Aided Schools	24	3	22	4	7	17	25	54	78
- as percentage	30.7%	3.9%	28.2%	5.1%	9.0%	21.8%	32.1%	69.2%	100.0%
Special Agreement Schools							16	16	16
- as percentage							100.0%	100.0%	100.0%
Controlled Schools	9	2	14	4	4	9	9	21	36
- as percentage	25.0%	5.6%	38.9%	11.1%	11.1%	25.0%	25.0%	58.3%	100.0%
All Schools	33	5	36	8	11	26	50	91	130
- as percentage	25.4%	3.8%	27.7%	6.2%	8.5%	20.0%	38.4%	70.0%	100.0%

Constructed from questionnaire responses received from headteachers of Anglican voluntary secondary schools in the English dioceses, 1975.

post-1944 aided secondary school foundations were identified as being the successors to earlier foundations.<sup>[1]</sup> When these new schools, amounting largely to redistributions of existing resources perhaps with building extensions, were taken into account it was found that, of the 130 Church of England voluntary secondary schools in this survey, 34 or 26.4 per cent were entirely new post-1944 aided or special agreement school foundations.

The patterns of organisation of many of those of the Anglican voluntary primary and secondary schools in the samples which occupied, during the thirty years since 1944, the nineteenth century and older buildings have changed significantly in that period chiefly as a consequence of the reorganisation, in turn, of all age schools and of secondary school provision, and the amenities of many, if not all, of those old buildings have been improved during that period. None the less, provision in the Anglican voluntary schools in England was, in 1975, largely for children under 12 years of age in buildings the greater number of which, if the figures obtained from the samples be not untypical of those in the Anglican dioceses generally, were erected before or during the school board era. To that extent the statement made earlier in this work that "...the picture which emerges of the Anglican contribution to the maintained schools system in England at the time of the coming into effect of the Education Act, 1944, is largely a nineteenth century picture"<sup>[2]</sup> is, some thirty years later, still true of the generality of the Church of England voluntary school provision in this country.

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[1] For example, the Blackheath and Bluecoat C.E. Secondary School in the Diocese of Southwark was established in 1959 by the amalgamation (which involved, technically, the closure) of the Blackheath and the Bluecoat Schools, founded, respectively, in 1854 and 1700 and both, at the time of amalgamation, aided schools.

[2] Chapter 2, p.29.



CHAPTER 6

INFLUENCES WITHIN THE ANGLICAN DIOCESES ON CHURCH OF  
ENGLAND VOLUNTARY SCHOOL PROVISION IN ENGLAND, POST-  
1944

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"The initiative has been too much with the  
parishes rather than with the Diocese."

The Vicar of St ....., a parish within the Rural  
Deanery of Farnworth in the Diocese of Manchester,  
in his reply dated 7 February 1975 to the  
questionnaire addressed to the five per cent  
sample of Anglican clergy in England.

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Considerable variety among the Anglican dioceses in England has  
been recorded, in earlier chapters of this work, both in their post-1944  
voluntary school policies and in the nature and extent, in 1972 and 1975  
respectively, of their voluntary primary school and secondary school  
provision. The chief purpose, here, is to compare policy with provision  
and to attempt to identify diocesan influences which may have resulted,  
in some of the English dioceses, in the implementation of those policies  
and, in others, in some divergence between policy and provision. That  
comparison is made, in the first instance, in Table 36 (below). The 22  
Anglican dioceses whose post-1944 policies have been identified and  
recorded in these pages<sup>(1)</sup> are listed in that table together, in each  
case, with a concise statement of that policy and with figures relating  
to the status and the level of the voluntary primary school provision in  
the diocese in 1972. In that post-1944 diocesan policies were very largely  
concerned with the future of the Church school in the parish it was  
thought to be appropriate that a first comparison be with primary school  
provision in the dioceses.

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(1) in and near Table 9 in Chapter 4, p.64.

TABLE 36

A COMPARISON BETWEEN SOME ANGLICAN DIOCESAN VOLUNTARY SCHOOL POLICIES, POST-1944, AND THE CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOL PROVISION IN THOSE DIOCESES, 1972

Dioceses, grouped according to post-1944 Voluntary School Policies	Voluntary Primary Schools, 1972			Ratio: Aided Primary Schools to Parishes
	Aided	Con- trolled	Total	
(a) <u>Strong statement in support of Aided status:</u>				
Bath and Wells	58	146	204	1 : 9
Blackburn	169	17	186	1 : 1.5
Carlisle	81	78	159	1 : 3.5
Chester	57	88	145	1 : 5
London	150	1	151	1 : 4
Manchester	186	91	277	1 : 2
Portsmouth	10	42	52	1 : 14
Southwark	105	1	106	1 : 3
Winchester	43	68	111	1 : 7
York	21	144	165	1 : 24
(b) <u>Statement which, on balance, favoured Aided status:</u>				
Birmingham	18	39	57	1 : 10.5
Lincoln	49	148	197	1 : 14
(c) <u>Statement which, on balance, favoured Controlled status:</u>				
Chichester	57	96	153	1 : 7
Derby	33	86	119	1 : 8
Ely	28	71	99	1 : 12
Wakefield	58	76	134	1 : 4
(d) <u>Strong statement in support of Controlled status:</u>				
Bristol	5	66	71	1 : 38
St Edmundsbury and Ipswich	28	102	130	1 : 17
Sheffield	25	29	54	1 : 7.5
(e) <u>Endorsement of Parochial decision with regard to status:</u>				
St Albans	78	56	134	1 : 4.5
Salisbury	112	134	246	1 : 4.5
Worcester	34	81	115	1 : 6.5

Constructed from material in Table 9 (in Chapter 4, p.64), and in Appendix, pp. xxxv - xxxvi and xlix.

Examination of the content of Table 36 for evidence of conformity between policy and provision in a particular diocese must be made with some caution especially in that little information is available in the dioceses of the number of voluntary schools closed during the post-war period to 1972.<sup>(1)</sup> Size of diocese, too, is a factor to be considered and it is thought that the figures quoted in the table, of the proportion of aided schools to parishes, may be useful in this respect. The policies of ten dioceses, of those listed in Table 36, were to support strongly the designation of aided status to their voluntary schools. In the Dioceses of London and Southwark, the two dioceses identified with common policy and administrative machinery, there are the strongest indications of conformity between policy and provision, followed closely in terms of the proportion of aided and controlled primary schools by the Diocese of Blackburn. That diocese, it will be seen, has a greater ratio of aided primary schools to parishes than has either the Diocese of London or of Southwark. The Diocese of Manchester, where in 1948 debate in diocesan conference on the voluntary schools issue was contentious and where the conference decision to support aided status for the Church schools in the Diocese was counter to the proposal put forward by the Bishop and members of the Diocesan Education Committee, had in 1972 the largest number of aided primary schools in England and, despite a significant controlled primary school complement, a ratio of aided primary schools to parishes little inferior to that of the Diocese of Blackburn.

If it cannot be said that the pattern of voluntary primary school provision in the Diocese of Carlisle, with in 1972 near equality between aided and controlled status, conforms to the unanimous view of the diocesan conference in 1949 to "....maintain as many Aided Schools as

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(1) as to this see Chapter 9.



possible"<sup>(1)</sup> then the policies of the Dioceses of Chester and Winchester, each with approximately 60 per cent of its voluntary schools as controlled schools, and of Bath and Wells, where that figure was over 70 per cent, must be said to have failed. In Chester the ratio of aided primary schools to parishes in 1972 was one to five, in Winchester one to seven, and in Bath and Wells one to nine. Of the ten dioceses here considered, the greatest variations between policy and provision were found to be in the Dioceses of Portsmouth and York. These dioceses are different in character and size, the one recently founded in the south of England, compact, largely urban and with fewer than 150 parishes, and the other a seventh century northern foundation, sprawling, largely rural and with more than 600 parishes.<sup>(2)</sup> The Portsmouth Diocesan Conference approved, in 1945, "....the allocation of £325,000 for Church Day Schools"<sup>(3)</sup> yet in 1972 only ten of the 52 voluntary primary schools were aided schools and the ratio of aided primary schools to parishes in the Diocese was one to fourteen. The York Diocesan Conference "overwhelmingly" approved a resolution "to keep Aided status for as many schools as possible"<sup>(4)</sup> in 1954, but less than twenty years later only one voluntary primary school in eight, in that diocese, had aided status and the ratio between aided primary schools and parishes was one to twenty four. The one policy decision was made very early in the post-1944 period; the other, relatively very late.

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(1) Chapter 4, p.65.

(2) See entries relating to these dioceses in Appendix, pp. xxx - xxxvi.

(3) Chapter 4, p.66.

(4) Ibid., p.69.

Six of the 22 dioceses listed in Table 36 subscribed, in the post-1944 period, to policies concerning their voluntary schools which seem, on the evidence available, to fall short of commitment either to aided or to controlled status. Two, the Dioceses of Birmingham and Lincoln, are recorded as having on balance favoured aided status;<sup>(1)</sup> in the event both had, in 1972, a minority of aided schools in their voluntary primary school provision and both had a ratio of aided primary schools to parishes greater than one to ten. Again, the two dioceses are markedly different in character. The other four of the six dioceses, Chichester, Derby, Ely and Wakefield, were, on balance and in the case of Derby after contentious debate, against the subscribing to aided status.<sup>(2)</sup> In 1972 the patterns of voluntary primary school provision in all four dioceses reflected that view, albeit with differing levels of provision in each diocese. Wakefield, although 76 of its 134 voluntary primary schools were controlled schools, had one aided primary school to four parishes, a ratio directly comparable to that of the diocese of London; the ratio for Chichester was one to seven, for Derby one to eight, and for Ely one to twelve parishes.

The three dioceses whose post-1944 policies were opposed to support for aided status for their voluntary schools were the Dioceses of Bristol, St Edmundsbury & Ipswich and Sheffield. Of the three, the statement in the Minutes for 1954 of the Bristol Diocesan Education Committee that it would be "impossible" for the Diocese to meet the costs of aided status and that "the great majority" of the voluntary schools would become controlled schools,<sup>(3)</sup> was perhaps the most emphatic and certainly the one

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(1) Chapter 4, p.72.

(2) Ibid., pp.72-74.

(3) Ibid., p.70.

of the three most closely to be identified with the 1972 pattern of voluntary primary school provision. There were, in the Diocese of Bristol in that year, five aided and 66 controlled voluntary primary schools, a ratio of one aided primary school to 38 parishes and the lowest proportion of aided to controlled Anglican voluntary primary schools in the English dioceses.<sup>(1)</sup> The Diocesan Conference of St Edmundsbury & Ipswich in 1949 accepted their Bishop's expressed conviction that teachers were more important than buildings and that aided status would "in most cases" be beyond the resources of the managers.<sup>(2)</sup> Again, one may identify policy with provision in that, in 1972, only 28 of the 130 Anglican voluntary primary schools in the diocese, one for 17 parishes on average, were aided schools. Sheffield, the diocese of the three whose policy statement against the adoption of aided status for its voluntary schools is thought to be the least pessimistic in that acceptance of controlled status was envisaged for "many" and not most of its schools,<sup>(3)</sup> was in 1972 the diocese of the three now under consideration with the highest proportion of aided to controlled primary schools; 25 of the 54 schools were aided schools, a ratio of one to seven or eight parishes in the diocese.

Three dioceses of those listed in Table 36, the Dioceses of St Albans, Salisbury and Worcester, had, in the post-1944 period, no policies for their voluntary schools other than their declared intention of accepting and endorsing decisions relating to individual schools and made in the

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(1) As to this, see Appendix, p. xlix.

(2) in Chapter 4, pp.70-71.

(3) Ibid., p.71.



parishes, whether or not with advice from diocesan officers. In 1972 the patterns and levels of the voluntary primary school provision in the Dioceses of St Albans and Salisbury, in each of which the proportion of aided to controlled schools was higher than the national average for Anglican primary schools, were broadly comparable either to those in the Diocese of Carlisle whose policy had been to support aided status for its schools or to those in the Diocese of Wakefield which had, on balance, been in favour of controlled status for its voluntary schools. The Diocese of Worcester had, in 1972, a lower proportion of aided to controlled primary schools and a higher ratio of aided schools to parishes than had either the Dioceses of St Albans or of Salisbury: its pattern and level of voluntary primary school provision was comparable to that in either the Diocese of Bath and Wells or the Diocese of Chichester; again, the one diocese had supported aided status and the other had tended towards controlled status for its schools in the post-1944 period.

No Anglican diocese of those 22 whose post-1944 policies are known made explicit reference to post-primary school provision. The chief consideration, it was found, was the need to decide whether or not to keep the Church schools as aided schools. However, many of those schools were all-age schools and it was to have been expected, especially with local education authority development plans for primary and secondary education in prospect, that consideration would need to be given to re-organisation and to the provision of voluntary school accommodation for pupils of secondary school age, an exercise which ought, in any event and the war years apart, to have been the concern of some in the dioceses since 1926. It could be argued that if the concern, post-1944, of the dioceses was with the decision as to whether or not to keep the schools, and if the distinction be made between a school and a school building

TABLE 37

A COMPARISON BETWEEN SOME ANGLICAN DIOCESAN VOLUNTARY SCHOOL POLICIES, POST-1944, AND THE CHURCH OF ENGLAND VOLUNTARY SECONDARY SCHOOL PROVISION IN THOSE DIOCESES, 1975

A = Aided SA = Special Agreement C = Controlled

Dioceses, presented in Rank Order of the Proportion of A/SA Secondary Schools to Parishes	Voluntary Secondary Schools, 1975			Ratio: A/SA Sec. Schools to Aided Primary Schools	Ratio: A/SA Sec. Schools to Parishes
	A	SA	C	Total	
Southwark*	12	1		13	1 : 8
London*	22			22	1 : 7
Blackburn*	5	4	1	10	1 : 19
Manchester*	4	3	2	9	1 : 27
St Albans	4	1	2	7	1 : 16
Worcester	3			3	1 : 11
Birmingham	2		2	4	1 : 9
Chichester	4		1	5	1 : 14
Salisbury	1	3	5	9	1 : 28
Portsmouth*	1		1	2	1 : 10
Bristol	1			1	1 : 5
Sheffield	1			1	1 : 25
Wakefield	1			1	1 : 58
Carlisle*		1	1	2	1 : 81
Lincoln	2		5	7	1 : 25
York*	1		1	2	1 : 21
Bath and Wells*	1		8	9	1 : 58
These dioceses, of the 22 listed in Table 36, had in 1975 no aided or special agreement secondary school:					
Chester*					
Derby					
Ely					
St Edmundsbury and Ipswich					

Continued overleaf

Winchester*	
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Constructed from material in Table 9 (and Chapter 4) and in Appendix, pp. xxxv - xxxvi, xlix and lii.

\* An asterisk denotes a diocese whose known post-1944 policy was to support aided status for its voluntary schools.

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and if 'school' be defined in terms of pupils and teachers, then diocesan decisions with regard to voluntary schools ought properly to be interpreted as extending to the whole period of compulsory school life. If one assumes that argument to have been implicit in post-1944 Anglican diocesan policy statements then the comparison, made above, between policy and provision might usefully be extended to include the status and level of Church of England voluntary secondary school provision in 1975. That extension of the comparison was made and is presented in Table 37 (above). Perhaps the more useful to the present purpose of the two sets of figures are those relating the number of aided and special agreement schools to the number of parishes in each of the 22 dioceses; those dioceses have, then, been listed in the table in rank order of size of those figures, the most favourable ratio first. The ten dioceses whose post-1944 policy statements were presented in terms of strong support for aided status are identified in that list by an asterisk.

The first four dioceses of those listed in Table 37 in rank order of the size of their aided and special agreement secondary school complements, the Dioceses of Southwark, London, Blackburn and Manchester, are those identified as having had, in 1972, patterns of primary school provision most closely related to their post-1944 policies of strong support for their voluntary schools. The existence of special agreement secondary



schools in a diocese is evidence of pre-1944 diocesan concern for senior pupils in Church of England voluntary schools and it is noteworthy that of the 21 such schools identified in all 43 of the Anglican dioceses in England seven were in the Dioceses of Blackburn and Manchester. The relationship between policy and voluntary secondary school provision in a diocese does not in all cases correspond to that found to have existed with regard to the primary school provision. It has, however, already been demonstrated, and it is apparent from the figures in Table 37, that the numbers of Church of England voluntary secondary schools in many of the Anglican dioceses in England are too small to identify patterns of provision; it is, then, considered unwise to attempt to relate policy to secondary school provision in every one of the dioceses concerned in this analysis. The Diocese of Bristol whose only voluntary secondary school was, in 1975, an aided school but which had, in 1972, only five aided primary schools, is an extreme example of the unrepresentative characteristic of small numbers of secondary schools in dioceses.

The six of the ten dioceses whose policies had been strongly to support aided status but whose aided primary school provision in 1972 could not be said to demonstrate effective adherence to that policy were found to have had, in 1975, relatively little, or no, aided or special agreement school provision. Eight of the nine voluntary secondary schools in the Diocese of Bath and Wells were controlled schools as were one of the two in each of the Dioceses of Carlisle, Portsmouth and York. The Dioceses of Chester and Winchester had, in 1975, no voluntary secondary schools.

The three dioceses, of those listed in Table 37, whose post-1944 policies supported controlled status had, in 1975, little voluntary secondary school provision; the Diocese of St Edmundsbury & Ipswich had

none and the Dioceses of Bristol and Sheffield each had one, in each case an aided school. The existence, especially in the Diocese of Bristol, of a single Anglican aided secondary school in a diocese where the majority of the Anglican primary schools were controlled schools is, it is suggested, an interesting anomaly rather than a counter to diocesan policy and serves as an example of the need for caution in attempting to identify patterns of provision in small numbers of schools. None the less, and despite the relatively small numbers of schools involved, it is not without some significance that, in the Dioceses of Worcester, Salisbury and St Albans, the three dioceses of those in this survey whose post-1944 diocesan policy was to leave decisions as to the status of voluntary schools to those in the parishes, there were, in 1975 respectively, three, four and five aided or special agreement secondary schools. Notably, in Salisbury three of the four were special agreement schools. The levels of that secondary school provision in all three of the dioceses was greater than in any but the first four of the dioceses listed in Table 37.

Patterns of Anglican voluntary secondary school provision in the six dioceses whose post-1944 policies were considered to be, on balance, in favour of aided or of controlled status rather than to support strongly one status or the other varied widely. In the two dioceses whose policies were, on balance, in favour of aided status, two of the four secondary schools in the Diocese of Birmingham and two of the seven in the Diocese of Lincoln were in 1975 aided schools. Of the four parishes which favoured controlled status two, the Dioceses of Derby and Ely, had no voluntary secondary schools, the Diocese of Wakefield had one, an aided school, and the Diocese of Chichester had five of which four were aided



schools. It is apparent, from consideration of the figures in Tables 36 and 37, taken together, that of the six dioceses here considered only those of Derby and Ely had, post-1970, patterns of Anglican voluntary school provision which accorded broadly with their earlier policies.

No details of any actions taken in the Dioceses of Derby and Lincoln in consequence of the provisos in their policy statements that aided status might be reserved in the one case for "selected schools"<sup>(1)</sup> and in the other for "schools at strategic points"<sup>(2)</sup> have been found. It is not known, then, whether or not either or both of the dioceses implemented that section in their policy nor, in the absence either of definitions of the terms 'selected school' and 'strategic area' or of a knowledge of the rural deaneries in either diocese, is it possible adequately to assess from available figures whether or not the post-1970 voluntary school provision in the two dioceses reflects their policies in this respect. However if earlier argument, that implementation of a policy involving aided status requires that a diocese be concerned with secondary school provision, be invoked then the policy of selection in the Dioceses of Derby and, to a lesser extent, Lincoln must be said not to have been implemented or to have failed. Again, examination of the patterns of the voluntary primary school provision in 1972 in the larger and smaller parishes in the two dioceses, using figures contained in the Appendix,<sup>(3)</sup> reveals that in both dioceses the majority of the Anglican primary schools in the larger parishes were controlled schools;<sup>(4)</sup> if it be assumed that

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(1) Chapter 4, pp.74-75.

(2) Ibid., p.72.

(3) Appendix, pp. xlvii - xlviii.

(4) In Derby, 5 aided and 20 controlled schools; in Lincoln, 4 aided and 12 controlled schools



one criterion for the nomination of schools for aided status would have been the size of the population of the parish which supported the school then here, too, the evidence suggests non-implementation or failure of the policy of partial aided school provision in a diocese.

Thirteen Anglican dioceses, of the 22 whose post-1944 policies are known, made firm statements in support either of aided or of controlled status for the Church of England voluntary schools in their areas. Of only six of the 13 dioceses, those of Blackburn, Manchester, London and Southwark with largely aided (or special agreement) primary and secondary school provision and of Bristol and St Edmundsbury & Ipswich with largely controlled primary school and insignificant or no voluntary secondary school provision, can it be said that the post-1970 Church of England voluntary school provision matched, largely or in general, the pattern implicit in the policy decision made some 25 years earlier. The evidence suggests that it was at least as likely that the generality of Church of England voluntary school provision in an Anglican diocese in England in and after 1972 should have been counter to the declared diocesan policy of two or three decades earlier as that it should have conformed to that policy.

Of the 43 Anglican dioceses in England only in the linked Dioceses of London and Southwark, two of the six dioceses identified above, is there evidence that the patterns of Church of England voluntary school provision not only conformed in general to, but were also a direct consequence of, diocesan policy. The figures in Tables 36 and 37 and in the Appendix<sup>[1]</sup> demonstrate that these were the two English dioceses with, in 1972 and 1975,

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[1]. Appendix, pp. xlix and lli.

voluntary primary school provision almost entirely aided in status and with the highest ratio, within the dioceses, of voluntary secondary schools to parishes. No Anglican secondary school in either diocese was a controlled school and there is "regret" in the two dioceses that each had one controlled primary school.<sup>(1)</sup> The 1973 Southwark Diocesan Board of Education publication, Policy Documents, contained the statement that,

"The Board has always tried to keep its schools aided and not controlled. (With)....the controlled school....there is no assurance of its giving that Christian service and witness to the community which we have suggested is the *raison d'etre* of the Church school. The Dioceses of London and Southwark have therefore felt it right to do all in their power to keep aided status for their schools and they have been fortunate in having the financial resources to do this."<sup>(2)</sup>

In the other four of the six dioceses whose patterns of voluntary school provision each approximated to that envisaged in an earlier policy statement it cannot be said that the patterns of provision showed that regularity, observed in the cases of London and Southwark, which might lead to the conclusion that some diocesan authority or action had determined the patterns. Two of the four, the Dioceses of Blackburn and Manchester, are in the area of the traditional Lancashire voluntary school strongholds and their patterns of provision in the post-1970 period were largely of aided primary schools and of aided and special agreement secondary schools. The pattern of the Diocese of Manchester was the less

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(1) Letter from the Schools Officer, London Diocesan Board of Education dated 13 November 1973, and subsequent telephone conversation of 21 November 1973.

(2) Southwark Diocesan Board of Education, Policy Documents, (London, 1973), p.21.



regular of the two; it was at the Manchester Diocesan Conference in 1948 that the proposal for the movement away from the traditional support in the diocese for Church schools was defeated. In the Diocese of Blackburn, too, there was some opposition in conference although the diocesan policy of support for aided status was upheld. In the absence, in either diocese, of a firm statement of diocesan financial support to school managers it is possible that the less than unanimous policy decisions were reflected in the subsequent controlled status of a minority of the Anglican voluntary schools in the two dioceses.

The Dioceses of Bristol and St Edmundsbury & Ipswich are the two, of the six dioceses where provision was found to have approximated to policy, in which the patterns of Anglican voluntary school provision were predominantly of controlled primary schools. In that it is likely to have been easier and, it may be, tempting, for a parish or for the managers of a voluntary school to have implemented a policy which was to their financial advantage, rather than to act against it and thereby to incur additional and perhaps considerable expenditure, it is suggested that diocesan policy influenced materially the patterns of voluntary school provision in those two dioceses.

Whether or not a particular Anglican diocesan policy in the post-1944 period is now to be interpreted as an attempt to ensure or to prohibit the adoption of aided status for all, or for any, of its voluntary schools, it is clear from the evidence here presented that the authority of that diocesan policy statement was not, of itself, sufficient to ensure its implementation. It follows that factors other than the diocesan policy statement played some part, at least, in determining the pattern of voluntary school provision in a diocese in the years following the publication of that statement.



In that it had already been demonstrated that the Anglican aided voluntary schools tended to be situated in urban areas it was to have been anticipated that the four dioceses whose patterns of voluntary school provision were in broad accordance with an aided schools policy should have been among those identified as predominantly urban dioceses. All four, too, are large dioceses with population figures each in excess of one million.<sup>(1)</sup> Of the six dioceses whose patterns of voluntary school provision did not accord with their known policies of support for aided status, four are rural dioceses and only the Diocese of Chester is to be classified as a large, urban diocese. When the patterns of provision in those dioceses whose post-1944 policies were not identified are examined, it is seen that only the Diocese of Liverpool had, post-1970, that pattern of voluntary school provision which would have accorded with a policy of aided status for its schools.<sup>(2)</sup> The Diocese of Liverpool ranks next to Southwark in the list of urban dioceses and has a population greater than that of Manchester.<sup>(3)</sup> It would seem, then, that one prerequisite to the attainment in an English diocese of a pattern of voluntary school provision in broad accordance with an aided schools policy was an area with an urban character.

The two dioceses whose post-1970 patterns of Anglican voluntary school provision broadly matched their earlier policies of support for controlled status, the Dioceses of St Edmundsbury & Ipswich and Bristol, are each relatively small dioceses; the one is predominantly rural in character

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(1) Appendix, pp. xxxvii - xxxviii.

(2) See Table 19 in Chapter 5, p.111.

(3) Appendix, pp. xxxvii - xxxviii, 1 and 11.

but the other, Bristol, ranks in the middle area of dioceses which are neither essentially urban nor rural. Sheffield, the diocese whose post-1944 controlled school policy was less well matched by the later pattern of its voluntary school provision than were St Edmundsbury & Ipswich and Bristol, is a large, urban diocese resembling in size of population and in character the Diocese of Blackburn. That size and character, it is suggested, seems likely to have contributed to the emergence in the Diocese of Sheffield, of a proportion of aided to controlled Anglican primary schools a little above the national average,<sup>(1)</sup> despite the diocesan policy of support for controlled status for its voluntary schools.

If, again, the post-1970 patterns of Anglican voluntary school provision in those dioceses whose post-1944 policies were not identified are examined, it will be seen that the Dioceses of Coventry, Leicester and Lichfield had patterns of provision which would have been commensurate with policies of controlled status for the voluntary schools in their dioceses.<sup>(2)</sup> The sizes and semi-rural characters of the Dioceses of Coventry and Leicester match closely those of the Diocese of Bristol, but the Diocese of Lichfield, although it is also semi-rural in character, is a large diocese with a population similar to that of the Diocese of Manchester. These patterns of controlled school provision lend, it is thought, limited support to an earlier conclusion, and to the tentative generalisation that if it is the large, urban diocese which was likely to have had a pattern of voluntary school provision which matched an aided schools policy, then it is the relatively small rural or semi-rural diocese in which a controlled schools policy was likely to have been implemented.

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[1] See Chapter 5, Table 21, p.115, and Appendix, p. xlix.

[2] in Chapter 5, Tables 19 and 23, pp.111 and 117, and in Appendix, pp. xlix and lli.



No consistent pattern was found between the status of the Church of England voluntary schools in an Anglican diocese in England and the levels of Church membership or of parochial income in those dioceses.<sup>(1)</sup> In that diocesan support and income is derived largely from the parishes, it was considered pertinent to establish whether or not there was a relationship between known post-1944 Anglican diocesan policies towards their voluntary schools and the sizes and financial contributions of the Church membership in the constituent parishes of those dioceses. The numbers on the electoral rolls of parishes and parochial church council incomes will inevitably have altered markedly in the intervening period between the formulation of policies and the post-1970 collection of data for this piece of work; available figures for Church membership and parochial income, nearest to the completion date of the last of the known post-1944 policy making procedures, are those for 1953,<sup>(2)</sup> and they have been used in the construction of Table 38 (below) which relates the 22 known diocesan policies to the membership and income of the parishes in those dioceses. The dioceses are listed, in one column, in rank order of the numbers on the electoral rolls of the parishes per thousand of the total population of the diocese and, in the second column, in rank order of parochial church council income, again related to one thousand of the population of the diocese. Considerable variation was found in the diocesan figures for Church membership and parochial incomes. In four dioceses of the 22 listed in the table the electoral roll numbers exceeded 100 per 1,000

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(1) in Chapter 5, Table 24 and commentary on its contents, pp.118-119.

(2) contained in Church of England Year Book, [1956], pp.332 and 337, and in C.I.O., Facts and Figures about the Church of England, No. 3, (London, 1965), p.89.



TABLE 38

A COMPARISON, FOR SOME ANGLICAN DIOCESES IN ENGLAND, BETWEEN POST-1944 POLICY STATEMENTS ON VOLUNTARY SCHOOL PROVISION, ELECTORAL ROLL NUMBERS AND P.C.C. INCOMES, c.1953

Dioceses with Known post-1944 Policy Statements on Voluntary School Provision			
(a) in rank order of numbers on electoral rolls per 1,000 of population of diocese		(b) in rank order of income of parochial church councils per 1,000 of population of diocese	
			£
1	Bath and Wells*	1	Bath and Wells*
2	Carlisle*	2	Chichester
3	St Edmundsbury & Ipswich	3	St Edmundsbury & Ipswich
4	Salisbury	4	Carlisle*
5	Chichester	5	Winchester*
6	Ely	6	Ely
	Lincoln	7	Lincoln
8	Winchester*	8	St Albans
9	Blackburn*	9	York*
10	Chester*	10	Chester*
11	St Albans	11	Bristol
12	York*		Portsmouth (12)*
13	Derby	13	Blackburn*
14	Bristol	14	Derby
15	Portsmouth*	15	London*
16	Manchester*	16	Wakefield
17	Wakefield	17	Worcester
18	Worcester	18	Southwark*
19	Sheffield	19	Manchester*
20	Southwark*	20	Salisbury
21	London*	21	Birmingham
22	Birmingham	22	Sheffield

Constructed from material in Table 36 (above), in Church of England Year Book, 1956, pp.332 and 337, and in C.I.O., Facts and Figures about the Church of England, No. 3, (London, 1965), p.89.

\* An asterisk denotes a diocese whose known post-1944 policy was to support aided status for its voluntary schools.

of the population; in another four the figure was less than 50: two of the dioceses had parochial church council annual incomes exceeding £500 per 1,000 of the population; for two, at the other extreme, the figure was below £200. The lower figures, both for membership and incomes, tended to be related to the urban dioceses.

It might have been expected that the Anglican dioceses with relatively high levels of Church membership and of parochial income would have been among those to propose aided status for their voluntary schools. Four dioceses with post-1944 aided school policies, the Dioceses of Bath & Wells, Carlisle, Chester and Winchester, were in the upper half of the rankings, in Table 38, both of numbers of members on electoral rolls and of parochial church council incomes: in none did the subsequent pattern of voluntary school provision match the pattern implicit in the policy. The four dioceses whose post-1970 patterns of voluntary school provision matched broadly their earlier aided school policies were relatively low in rank order, in the table, both of membership and of income; only the Diocese of Blackburn, ninth in rank order of numbers on electoral rolls and thirteenth in parochial income, was higher than fifteenth place of the 22 in either ranking. Of the two remaining dioceses of the ten identified as having had aided school policies, the Dioceses of Portsmouth and York, Portsmouth was on balance a little below the Diocese of Blackburn in the ratings and York, adjacent or almost adjacent to the Diocese of Bristol in rank order both of membership and of income, was the diocese, of the ten, with post-1970 provision most at variance with earlier aided school policy. The Diocese of York, with in 1972 seven times the number of controlled as aided primary schools, was second only to Bristol, one of the two dioceses whose controlled school policies were implemented, in the proportion of controlled to aided Anglican

primary schools in the English dioceses.<sup>(1)</sup> The Diocese of St Edmundsbury & Ipswich, the other of the two dioceses whose pattern of voluntary school provision coincided largely with its known controlled school policy, had in 1953 the third highest figures of the 22 dioceses both for Church membership and for parochial income. There are, then, no discernible patterns in the distribution, by rank order either of size of electoral roll or of level of parochial church council income, of those Anglican dioceses in England which in the post-1944 period supported strongly either aided or controlled status for the Church of England voluntary schools in their areas. Financial considerations other than parochial church council incomes have, on occasion and since 1944, assumed some importance in the determination of the status of Anglican voluntary schools in some at least of the English dioceses; the chief of those considerations will be examined later in this work and particularly in Chapter Seven.

The foundation dates of the Anglican dioceses in the Provinces of Canterbury and York range from the fifth to the twentieth centuries.<sup>(2)</sup> It was thought that voluntary school policies in the newer foundations might differ from those in the older, whether on the one hand as a result of the zeal which might have been generated in a diocese founded only two or three decades prior to the implementation of the part of the Education Act, 1944, concerned with voluntary school provision, or on the other hand as a consequence of an order of priorities developed in a new diocese which might effectively preclude the retention and reform of the Church schools inherited from the parent diocese. Table 39 (below) was

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(1) Appendix, p. xlix.

(2) See list in Appendix, p. xxx.



constructed to enable a comparison to be made between the foundation dates of the Anglican dioceses whose post-1944 voluntary school policies are known and the nature of those policies; the dioceses are grouped, in chronological order within each grouping, by reference to the voluntary

TABLE 39

A COMPARISON BETWEEN THE FOUNDATION DATES OF SOME ANGLICAN DIOCESES IN ENGLAND AND THEIR POST-1944 POLICY STATEMENTS ON VOLUNTARY SCHOOL PROVISION

Diocese and Foundation Date	Diocese and Foundation Date
<p>(a) <u>Strong statement in support of Aided status:</u></p> <p>London 604 A.D.  York 627  Winchester 676  Carlisle 1133  Bath &amp; Wells 1135  Chester 1541  Manchester 1847  Southwark 1905  Blackburn 1926  Portsmouth 1927</p> <p>(b) <u>Statement which, on balance, favoured Aided status:</u></p> <p>Lincoln 1072  Birmingham 1905</p>	<p>(c) <u>Statement which, on balance, favoured Controlled status:</u></p> <p>Chichester 1075 A.D.  Ely 1109  Wakefield 1888  Derby 1927</p> <p>(d) <u>Strong statement in support of Controlled status:</u></p> <p>Bristol 1542  Sheffield 1914  St Edmundsbury &amp; Ipswich 1914</p> <p>(e) <u>Endorsement of Parochial decision with regard to status:</u></p> <p>Worcester 680  Salisbury 1078  St Albans 1877</p>

Constructed from material in Table 36 (above) and in Appendix, p. xxx.

school policy adopted. The names of seven twentieth century foundations appear in the table; four, the Dioceses of Birmingham, Blackburn,

Portsmouth and Southwark, supported, more or less strongly, aided status for their voluntary schools: three, the Dioceses of Derby, St Edmundsbury & Ipswich and Sheffield, supported or favoured controlled status. There was, then, no unanimity or near unanimity of view among the recently founded dioceses, on the future of the Anglican voluntary schools in their areas, which might otherwise have been investigated.

Responsibility for application for aided status for voluntary schools was, by the terms of the Education Act, 1944, vested in the managers or governors of individual schools and not, collectively, in a particular diocesan education committee or other corporate body.<sup>(1)</sup> It follows that the extent of the implementation in the post-1944 period of an Anglican diocesan policy for its voluntary schools depended upon the extent to which the managers or governors of the Church of England schools in the diocese agreed with or, whether or not with foreknowledge of it, acted in accordance with that policy. A major influence on the pattern of Anglican voluntary school provision in a diocese was, then, the action of individual bodies of school managers or governors in applying for, or in refraining from applying for, aided status for their school. It would seem that for a particular diocesan policy for its voluntary schools to be completely and successfully implemented the diocese, in the name of its diocesan education committee, diocesan director of education or whoever was responsible to the diocesan bishop, would need to be assured that each body of Church of England voluntary school managers or governors in the diocese was both aware of, and prepared to support, that diocesan policy. A question asked,

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(1) Education Act, 1944, s.15. In the case of special agreement schools the application is to be made by the persons named in the agreement (Education Act, 1944, 3rd Sch.)

by questionnaire, of the Anglican diocesan bishops in England was,

"Are you able, please, to point to any Diocesan decision or action - or the influence of any one man - during the period since 1944 which has influenced fundamentally the nature and extent of the Church of England school provision in your Diocese?"<sup>(1)</sup>

Eight replies, from the Bishops, or their suffragans, of Blackburn, Durham, Hereford, Manchester, Portsmouth, Sheffield and Southwell and from the Joint Schools Officer on behalf of the Bishops of London and Southwark, pointed to the work of the then diocesan directors of religious education in terms of their "outstanding influence and vital role".<sup>(2)</sup> It is noteworthy that the four dioceses whose known aided schools policies and subsequent patterns of provision most closely coincided, the Dioceses of Blackburn, London, Manchester and Southwark, are each in that list of replies.

Not every Anglican diocese in England had, during and immediately after the period when policy decisions were made, an experienced diocesan director of religious education and not all were full-time appointments.<sup>(3)</sup> The 1971 Report of the Carlisle Commission refers to the setting up of "diocesan machinery"<sup>(4)</sup> in the period immediately following the coming into effect of the Diocesan Education Committees Measure of 1943, and quotes from the content of a letter received, in evidence, from Archdeacon Hall in which he describes the setting up, for the National Society, of a number of ten-day courses at Posbury in Devon for potential diocesan

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(1) Appendix, p. iii, Q.1.

(2) The phrase used by the Bishop of Blackburn in his reply dated 15 November 1976.

(3) Carlisle Commission, (1971), p.26, and see commentary in Chapter 7.

(4) Ibid., p.10.



directors of education,<sup>(1)</sup>

"We invited keen, promising people as we picked them out....eight or ten at a time....The Devon County Director and his staff helped us with evening lectures and discussions, and in the day-time, as well as lectures, we took them out to see us hold a school inspection, arranged talks with teachers, showed them new buildings and plans, and on the Sunday some children's work in Sunday School and Catechism."<sup>(2)</sup>

Later in his letter Archdeacon Hall made the comment,

"I remember looking through the list at one time and finding that considerably over half of the diocesan directors had been to Podbury."<sup>(3)</sup>

which is to be interpreted as a commentary on the relative inexperience of some at least of the Anglican diocesan directors of education in the post-1944 period. It would seem, then, that not every Anglican diocese in England had, at the time that their policies for voluntary school provision in their dioceses were to be presented to the parishes, a diocesan director of education able, and with time available, authoritatively to present that policy and to offer advice to bodies of school managers and governors whether convened each as separate bodies or in groups at deanery meetings.

An example of a diocese with, successively, two part-time diocesan directors of education in the period when diocesan policy was prepared and presented to those concerned, and which might profitably be examined in some detail, is the Diocese of York. The voluntary school policy of that diocese in the post-1944 period was "....to keep Aided Status for as

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(1) Archdeacon (then Canon) E. F. Hall was General Secretary of the National Society from 1943 to 1947; earlier he had been a diocesan inspector of schools in the Diocese of Exeter.

(2) Carlisle Commission, (1971), p.10.

(3) Ibid.

many schools as possible" but in the event it was to have the second largest proportion of controlled to aided schools in the English diocese.<sup>(1)</sup> The first of the post-1944 Diocesan Directors of Education for York was the Revd. (later Canon) Duckworth. Upon his appointment as Director in 1946<sup>(2)</sup> he relinquished his living as Priest-in-Charge of the Church of the Ascension in Hull and his chaplaincy of Hull City Mental Hospital but in the same year was instituted Rector of Sutton-on-Derwent and appointed Examining Chaplain to the Archbishop of York.<sup>(3)</sup> In 1951 he left the Diocese to take up the appointment of Dean and Chaplain of Kumesi College of Technology in the then Gold Coast and his successor as Director, the Revd. F. J. Mann until that time Vicar of Goathland in the Diocese of York, accepted the living vacated by Canon Duckworth.<sup>(4)</sup> The Diocese of York covers an area of more than 2,600 square miles of what is now Humberside, North and West Yorkshire and Cleveland; much of the Diocese is rural in character; there are some 500 parishes, and, in the post-1944 period, the Church of England voluntary schools in the Diocese were in the areas of six local education authorities.<sup>(5)</sup> It is to be doubted that one man, with parochial - and, in one case, Provincial - responsibilities could have been well acquainted with the development plans for primary and secondary education of six local authorities and

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(1) This Chapter, p.157, above

(2) There is no record, in the Church of England Year Book, of a Director of Education for the Diocese of York prior to 1946. The diocesan official concerned with voluntary schools in and before 1946 seems to have been Canon Lee, Rector of Holy Trinity, Micklegate, Rural Dean of the City of York and Secretary to York Diocesan Education Committee.

(3) Entries in Crockford's Clerical Directory

(4) Ibid.

(5) The County Councils of the East, North and West Ridings, and the County Borough Councils of Hull, Middlesborough and York.



physically able to attend parish or rural deanery meetings in remote parts of the Diocese in support of its Church schools policy.<sup>(1)</sup> It is, perhaps, to be doubted that a relatively inexperienced full-time Director could have carried out those tasks successfully and one is drawn to the conclusion that a factor in the failure of some Church of England voluntary schools in some at least of the more rural of the Anglican dioceses in England to attain aided status was the want of adequate direction, advice and support, at diocesan level, to the schools' managers and governors not all of whom were likely to have been well versed either in diocesan policy or in the terms of the Education Act, 1944, as they relate to the status of voluntary schools.

The names of the diocesan directors of education for all ten of the dioceses known to have had aided school policies, in office at the times when those policies were first to have been implemented, are listed in Table 40 (below) together with details of any other offices within the diocese held by those directors. The list has been extended to include the directors, at the pertinent time, of the two dioceses whose policies favoured, rather than supported fully, aided status for their voluntary schools, and of the two dioceses whose policies included the involvement of the directors in parochial rather than diocesan decision making procedures. It will be seen from Table 40 that the four dioceses whose post-1944 aided school policies were most closely matched by their post-1970 patterns of voluntary school provision, the Dioceses of Blackburn,

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(1) Although the only reference to York Diocesan policy was found in diocesan papers for 1954 it is assumed that managers and, perhaps, governors of voluntary schools in one or other local authority area in the Diocese would have needed advice on the future status of their schools during the Directorship, until 1951, of Canon Duckworth.



TABLE 40

DUTIES, OTHER THAN AS DIRECTOR, OF SOME ANGLICAN  
DIOCESAN DIRECTORS OF EDUCATION, c.1945-1954

V.= Vicar R.= Rector

Diocese, and Nature of Policy Decision	Date of Policy Decision	Diocesan Director when Policy Implemented	Other Offices held by Diocesan Director
<u>Strong support for Aided status</u>			
Bath & Wells	1947	Rev. A. J. Moody Preb. Franklin (from 1949)	none V. Felton Common
Blackburn	1948	Canon Stranks	Warden (sinecure) of Whalley Abbey
Carlisle	1949	Canon Wilkinson <sup>(1)</sup>	R. Kirkoswald
Chester	1950	Canon Jarman <sup>(2)</sup> Canon Walker)	Exam. Chaplain to Bp. Chester V. St Michael w. St Olave
London	early post-'44	Canon Barker Canon Tirrell	none
Manchester	1948	Canon Dunlop	none
Portsmouth	1947	Canon Grigg-Smith	none
Southwark	(as for	Diocese of London - Joint appointment)	
Winchester	1946	Canon Jeudwine	R. Church Oakley
York	1954	Canon Duckworth  Revd. Mann (from '49)	R. Sutton-on-Derwent & Exam. Chaplain to Archbp. of York R. Sutton-on-Derwent
<u>On balance, Aided status</u>			
Birmingham	n.d.	Deaconess Truscott	none
Lincoln	1947	Canon Cross	none
<u>Parochial Decision - with involvement of Director</u>			
Salisbury	n.d.	Canon Bailey	none

Continued overleaf

Worcester	n.d.	Canon Rees Jones	V. Malvern Wells 1937-50, V. Stone 1950-69
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Constructed from entries in Church of England Year Books and in Crockford's Clerical Directory, c.1945-1955

- (1) Canon J. R. Wilkinson is listed in the Church of England Year Books as having been Diocesan Director of Religious Education from 1948-1955, in Crockford's he is described as Assistant Director from 1945-1955.
- (2) Canon C. E. Jarman and Canon J. A. Walker are listed in the Church of England Year Books as, respectively, Diocesan Secretary and Official Clergy of the Diocesan Church Education Committee. No reference is made to a Director in those Year Books, nor does Crockford's make reference to any educational office held in the Diocese of Chester by either Canon.

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London, Manchester and Southwark, each had full time diocesan directors of education at the time when the content of, and advice or direction on, voluntary school policy was to have been disseminated. It will be seen too that, of the six dioceses including the Diocese of York where aided school policies were not matched by the subsequent patterns of aided school provision, only one, the Diocese of Portsmouth, had a full time director at what is thought to have been the critical time for ensuring the success of such policies. It is interesting to note that in the predominantly rural Dioceses of Salisbury and Worcester, where voluntary school policies were to be determined in the parishes and where diocesan directors of education were to have been involved in some way at parochial level, the Diocese of Salisbury with a full-time director had a substantially higher proportion of aided to controlled voluntary primary schools in 1972 than had the Diocese of Worcester whose directorship was a part time appointment but whose policy, of the two, involved the more active advisory role for

its diocesan director of education.<sup>(1)</sup>

From the evidence presented in Table 40 and examined above it would seem that a factor contributory to the successful implementation of an aided schools policy in some Anglican dioceses in England, and of its failure in others, was the appointment, respectively, of a full time or a part time diocesan director of education. It is no doubt possible to exaggerate the difference in volume between the work loads of a full-time and a part-time director but the one form of tenure of office or the other, at the time of the attempt by a diocese to implement its policy - whether that policy were one of aided or of controlled status for its schools - is indicative in some degree of the attitude or seriousness of intent of that diocese and, it may be thought, of its diocesan education committee or of its bishop and his advisers.

Evidence suggests that in the absence of diocesan direction decisions taken parochially produced patterns of voluntary school provision in the diocese not markedly different from those in some of the dioceses where declarations of support for aided status had been made at conference or in committee. The questionnaires sent to the headteachers of the Anglican voluntary primary schools in the Dioceses of Carlisle and Salisbury, from which some responses have been used in an earlier section of this work, were designed primarily, and the dioceses chosen specifically, in an attempt to identify some at least of the influences which led, in 1972, to the near identity of pattern in aided and controlled status in two dioceses which had, in the post-1944 period, fundamentally different approaches to voluntary school policy. Both are rural dioceses, the one

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(1) As to the relative levels of aided and controlled primary school provision, see Appendix, p. xlix, and as to the nature of the involvement of the diocesan directors of education in the parochial policy making procedures, see Chapter 4, pp.77-78.



in the north and the other in the south of England in the Provinces of York and of Canterbury respectively; they are of comparable size,<sup>(1)</sup> albeit the population of the Diocese of Salisbury is considerably the greater of the two,<sup>(2)</sup> and electoral roll numbers and parochial church council incomes per 1,000 of the population are, in each case, relatively high.<sup>(3)</sup> Although there was, in 1972, near equality in the proportion of aided to controlled Anglican primary schools the Diocese of Salisbury had, in 1972, the greater overall numbers of voluntary primary schools and, in 1975, of voluntary secondary schools.<sup>(4)</sup> The post-1944 policy of the Diocese of Carlisle was "...to maintain as many aided schools as possible";<sup>(5)</sup> that of the Diocese of Salisbury was that the Diocesan Director of Education should meet individual managing bodies of schools "...to establish whether or not they opted for aided or controlled status...."<sup>(6)</sup>

The principal question put to the headteachers of the Anglican aided primary schools in the two dioceses was,

"Why, when the C.E. primary schools in your Diocese are almost equally divided between aided and controlled schools, has your school aided status? (Any reference to Diocesan policies whether in the immediate post-war period, in subsequent years or at the present time, or reference to the influence or enthusiasm of individual persons, will be most helpful, please.)"

with, as a supplementary question,

"If you have not already answered this question, above, are you able to offer me any explanation for the almost exactly equal number of aided and controlled C.E. primary schools in your Diocese?"

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(1) Appendix, pp. xxxi - xxxiv.

(2) Ibid., p. xxxvii.

(3) Ibid.

(4) Ibid., pp. xlix and lii.

(5) Chapter 4, p.65.

(6) Ibid., pp.77-78.

In the case of the Anglican controlled primary schools it was necessary to differentiate between those not accorded aided status in the post-1944 period and those which, having sought and gained aided status, subsequently relinquished it in favour of controlled status; the questions put to the headteachers of the controlled schools in the two dioceses were, then,

"Either (a) Why, in the immediate post-war period, did your school managers not seek, or not be granted, aided status for the school? (Any reference to Diocesan policy or to the influence of individual persons will be most helpful, please.)

Or (b) If your school was, at one time in the post-war period, an aided school, when and in what circumstances did it relinquish that status and become a controlled school?"

and,

"The C.E. primary schools in your Diocese are divided almost equally, by status, into controlled schools and aided schools. Are you able to offer any explanation for this pattern, please?"

The total number of answered questionnaires received was 264; these related to 47 aided and 52 controlled Anglican primary schools in the Diocese of Carlisle and to 77 aided and 88 controlled schools in the Diocese of Salisbury.<sup>(1)</sup> Not every questionnaire contained answers to the questions concerned with the status of the individual school or of the schools in the diocese generally. Of those of the 123 headteachers who did not provide information on this question of status but who offered apology or explanation for their failure so to do, typical comments were,

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(1) as to the number of questionnaires sent, see Chapter 1, p.11.

"The minutes of the Managers make no reference to this important matter."<sup>(1)</sup>

"Many of the school records are lost."<sup>(2)</sup>

"We do not have contact with anyone who would know the answers to your questions."<sup>(3)</sup>

The responses from the headteachers of the aided primary schools in the two dioceses were classified into one or other of the seven identified influences on the decision that a particular school be an aided school; the numbers of responses in each category, and for each diocese, are recorded in Table 41 (below). In the nine questionnaire responses where more than one influence was recorded by the headteacher of a particular school the influence considered to have been given the greater, or greatest, prominence in the response was used in the preparation of the table. Examination of the patterns of responses, for the two dioceses, reveals that only in a minority of schools, 17 per cent in each diocese,<sup>(4)</sup> did headteachers attribute the aided status of their schools explicitly to diocesan influence. Other influences on the decision that a particular school become an aided school, and listed in Table 41, are the influence and opinion of the school managers, the level of local community interest, the adequacy of the school's endowment or trust income, the influence, zeal or enthusiasm of the incumbent, the conservative tradition and resistance to change in the parish and the fear of parents and others that a small school might the more easily be closed by the local education authority if it were to become a controlled

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(1) Questionnaire response from a headteacher in the Diocese of Carlisle

(2) Ibid.

(3) Questionnaire response from a headteacher in the Diocese of Salisbury

(4) 5 out of 29 responses in the Diocese of Carlisle and 8 out of 48 responses in the Diocese of Salisbury



TABLE 41

SUMMARY OF QUESTIONNAIRE RESPONSES BY HEADTEACHERS  
CONCERNING THE AIDED STATUS OF SOME CHURCH OF  
ENGLAND VOLUNTARY PRIMARY SCHOOLS IN THE ANGLICAN  
DIOCESES OF CARLISLE AND SALISBURY

Summary of Responses to Question, "Why....has your School Aided Status?"	<u>Number of Responses</u>	
	Diocese of Carlisle	Diocese of Salisbury
Diocesan Influence	5	8
Influence and opinion of school managers	4	10
Incumbents' influence and zeal	5	12
Local community interest	5	5
Adequacy of endowment or other school income	8	7
Tradition or resistance to change	1	4
Fear of closure if school were controlled	1	2
Total number of positive responses to question:	29	48
Response of "don't know"	2	5
No response offered	16	24
Total number of answered questionnaires received:	47	77
Total number of questionnaires sent:	81	111 <sup>(1)</sup>

Constructed from questionnaire responses received from headteachers of Anglican voluntary primary schools in the Dioceses of Carlisle and Salisbury during 1975

(1) A copy of the questionnaire was not sent to the headteacher of one of the identified aided primary schools in the Diocese of Salisbury. As to this, see Chapter 1, p.11.

school rather than attain aided status. Each of those factors was, in effect, an influence on the school managers in that the decision to apply for aided status was theirs to make. More particularly was this the case in the Diocese of Salisbury where the interest and concern of the parishioners was, by the decision of the diocesan conference, to have been the chief determinant of parochial policy concerning the future status of the school. There is evidence, in questionnaire responses from the Diocese of Salisbury, of parishes where the decision as to whether the Anglican voluntary school should be aided or controlled was taken on the basis of public opinion: for example,

"After the 1944 Education Act a public meeting in Amesbury decided on Aided Status."<sup>(1)</sup>

and, in Aldbourne,

"....the influence of a dedicated few in the village after the war, who were able to persuade the parishioners, at a public meeting, of the advantages of aided status and, of course, were able to raise the cash, for our new school and subsequent extension."<sup>(2)</sup>

In that the incumbent of the parish is and was ordinarily the chairman of managers of the Church of England school in the parish it is difficult to isolate completely the influence of the incumbent from that of the managers as a body and it is possible that, on occasion, the influence and the enthusiasm of the incumbent may have been the dominant influence at a managers' meeting where a decision to seek aided status for a school was made.

It is not possible to determine, in the case of responses from within the Diocese of Carlisle, the extent to which diocesan policy influenced the

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(1) From the questionnaire response of the headteacher of the Anglican primary school in the village.

(2) Ibid.

incumbents, or the managers generally, in their attitudes and decisions on the future status of their schools. Two post-1944 Anglican aided primary school foundations within the diocese were identified from the questionnaire returns.<sup>(1)</sup> In the one, a junior school founded in the shipbuilding and engineering town of Barrow-in-Furness in 1960, the headteacher indicated that the initiative to establish the school came from the diocese, but added as a rider that,

"....(it was)....partly due to the enthusiasm of the Rev.....(the then Vicar of the parish) but bluntly because the finances of the parish were such that the building of a new junior school and its maintenance was a viable financial proposition."<sup>(2)</sup>

In the other, again a junior school, the foundation in the Lake District resort of Windermere was a consequence of the closure of three small Anglican aided primary schools in neighbouring parishes. The headteacher stated that the decision was taken solely on the initiative of the parishes concerned, made no reference to diocesan involvement but added,

"There is an Educational Endowment which can support the Churches so that the maintaining of an Aided School in the area does not cause embarrassment to the Churches' finance. The school is not supported financially by the Parochial Church Councils."<sup>(3)</sup>

It is clear, from the evidence of headteachers, that not every Church of England voluntary school in the Diocese of Carlisle became an aided school as a consequence of the diocesan policy to retain as many schools as possible with aided status. Local community interest, resistance to change,

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(1) as to this, see Chapter 5, p.132.

(2) From the questionnaire response of the headteacher of Barrow, St Paul C.E. Junior School, in the Diocese of Carlisle.

(3) From the questionnaire response of the headteacher of Windermere C.E. (Aided) Junior School, in the Diocese of Carlisle. No reply was received from the headteacher of the Windermere Endowed C.E. Infant School.



fear of closure and the adequacy of the school's endowment are factors which existed in a parish largely or wholly independently of diocesan policy on the future of its school, and it may be seen from Table 41 that those factors were, collectively, the major influences on the decisions in favour of aided status in the cases of 15 of the 29 schools in the Diocese of Carlisle and of 18 of the 48 in the Diocese of Salisbury.

It cannot be said that the figures in Table 41 are necessarily indicative of the patterns of influences within the Dioceses of Carlisle and Salisbury in the post-1944 period, but they do demonstrate that local factors were the determinants of aided status in considerable numbers of the Church of England schools in both dioceses.

An analysis, again from questionnaire responses from headteachers in the Dioceses of Carlisle and Salisbury, of the influences which led in the post-1944 period, to the decision, by the managers of some Anglican voluntary schools, not to seek aided status for their schools but to allow them to become controlled schools, is contained in Part 1 of Table 42 (below).<sup>(1)</sup>

The influences were found to be largely financial and almost entirely parochial. In only one of the 36 responses in the table was diocesan influence recorded as having been the chief factor in the decision not to seek aided status; that response is, again, an illustration of the voluntary school policy in the Diocese of Salisbury in the post-1944 period,

"Managers advised by Diocesan Director to go  
'controlled' - only three hundred people in  
Heddington - couldn't afford it."<sup>(2)</sup>

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(1) No application for controlled status was needed; schools which were not accorded aided status became controlled schools. (Education Act 1944, s.15.(2).)

(2) From the questionnaire response of the headteacher of the Anglican primary school in the village

The two dioceses were each involved in the negotiations which led to the reconstruction of a school building destroyed by air attack during the Second World War and to the establishing of a new school with controlled status in that building,<sup>(1)</sup> but the decisions that the schools be

TABLE 42 (Part 1)      SUMMARY OF QUESTIONNAIRE RESPONSES BY HEADTEACHERS CONCERNING THE CONTROLLED STATUS OF SOME CHURCH OF ENGLAND VOLUNTARY PRIMARY SCHOOLS IN THE ANGLICAN DIOCESES OF CARLISLE AND SALISBURY

<u>Part 1<sup>(1)</sup></u> Nature of Responses (a) <u>From schools not accorded Aided status</u>	<u>Number of Responses</u>	
	Diocese of Carlisle	Diocese of Salisbury
Financial reasons: - burden unacceptable to managers - inadequate resources - diocesan advice - lack of diocesan support - parish resources needed for new S.M. school - unspecified Other reasons: - no parochial interest - lack of diocesan support - better prospect of new school building - influence of headteacher - poor condition of existing building	 3 5   1  2  1	 4 6 1 2  1 7   1 1 1
Number of positive responses to question:	12	24

Constructed from questionnaire responses received from headteachers of Anglican voluntary primary schools in the Dioceses of Carlisle and Salisbury during 1975

(1) Part II of the Table, concerned with schools which gained but later relinquished aided status, is presented below.

(1) The two schools were Maryport C.E. Junior School, in the Diocese of Carlisle, and Weymouth, Holy Trinity C.E. Controlled Junior School, in the Diocese of Salisbury. As to the decisions that these be new establishments, see Chapter 5, pp.134-137.

controlled schools were each taken, not at diocesan, but at parochial level.<sup>(1)</sup> It is possible to differentiate, in the financial influences recorded, between those bodies of managers who were, apparently, unable and those who are said to have been unwilling to seek aided status for their schools; seven responses, three from the Diocese of Carlisle and four from the Diocese of Salisbury made some reference to the uncertain financial future of the school or of the parish, perhaps the most graphic was the statement,

"Fear of cost to a small village of elaborate L.E.A. development plans."<sup>(2)</sup>

A number of schools represented by the responses in Part 1 of Table 42 became controlled schools as a consequence of the declared inability of the managers, or of the parish, to meet present or future building costs; two examples are,

"The managers wished to become controlled because of their inability to raise the necessary capital for urgent repairs and for improvements such as sanitation etc."<sup>(3)</sup>

and,

"The Parish had decided not to contribute to the Diocesan Scheme for the financial support for the retention of Aided Schools, and the school managers had no other income of their own."<sup>(4)</sup>

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- (1) From the questionnaire responses of the headteachers of the schools
- (2) From the questionnaire response of the headteacher of an Anglican primary school in a remote Cumbrian valley in the Diocese of Carlisle
- (3) From the questionnaire response of the headteacher of an Anglican primary school in an urban area of the Diocese of Salisbury
- (4) From the questionnaire response of the headteacher of an Anglican primary school housed in an early nineteenth century building in a market town within the Diocese of Carlisle



The few recorded factors, other than financial, which caused managers of Anglican voluntary schools to allow their schools to become controlled schools are each noteworthy but, again, the small number of responses precludes generalisation. The managers of one of the schools, in the Diocese of Salisbury, were "concerned at the lack of diocesan support for voluntary schools in the Diocese"<sup>(1)</sup> but this is the only reference found in the questionnaire responses to the absence of diocesan policy in the post-1944 period. Another reply from the Diocese of Salisbury referred to the concern of the managers for the poor state of the school building and noted their decision that,

"....the best prospect of securing new buildings seemed to lie with the greater measure of County responsibility rather than Diocesan."<sup>(2)</sup>

The school moved into its new building in 1970. A reply from the Diocese of Carlisle also relates to the managers' concern about the poor condition, in the post-war years, of their school building but that school, it is recorded, became a controlled school because "no one was inspired to do anything about it."<sup>(3)</sup> Two examples of disinterest apparently unconnected either with the poor condition of the school building or with the financial consequences of an application for aided status were reported, again in the Diocese of Carlisle. In the one case, a small rural school, there was the comment,

"There was no desire by anyone to keep the school as a Church school."<sup>(4)</sup>

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(1) From the questionnaire response of the headteacher of an Anglican primary school in the Diocese of Salisbury

(2) Ibid.

(3) From the questionnaire response of the headteacher of an Anglican primary school in the Diocese of Carlisle

(4) Ibid.

and in the other, a market town and tourist centre in the north of Cumbria,

"No one interested, so it automatically became controlled - it was just abandoned and had to become something." (1)

The last example offered in the questionnaire returns of non-financial reasons for the failure of a body of Anglican voluntary school managers to seek aided status for their school is the account of the headmaster from 1939 to 1968 of a small rural school in the Diocese of Salisbury who "insisted" that the school be a controlled school. He was described by the headmaster, in 1975, as "the complete autocrat who would brook no interference from anyone." (2)

It was found that 28 of the answered questionnaires received from headteachers of Church of England controlled primary schools, 14 in the Diocese of Carlisle and the same number in the Diocese of Salisbury, related to schools which had assumed controlled status upon the managers having relinquished the aided status conferred upon the schools in the post-1944 period. A summary of the reasons given for the loss of aided status is contained in Part II of Table 42 (below): all were financial. Again, a distinction is made, in the table, between those managers who were unable, and those unwilling, to meet the commitment to aided status and, again, it was found that those of whom it was said that they were unwilling were in the minority. Chief among the specific events which caused bodies of school managers to turn towards controlled status was the imminent need to replace, restructure or extend the school buildings; examples of those events are,

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(1) From the questionnaire response of the headteacher of an Anglican primary school in the Diocese of Carlisle

(2) From the questionnaire response of the headteacher of an Anglican primary school in the Diocese of Salisbury

TABLE 42 (Part II)

SUMMARY OF QUESTIONNAIRE RESPONSES BY HEADTEACHERS  
CONCERNING THE CONTROLLED STATUS OF SOME CHURCH OF  
ENGLAND VOLUNTARY PRIMARY SCHOOLS IN THE ANGLICAN  
DIOCESES OF CARLISLE AND SALISBURY

<u>Part 11</u> Nature of Response	<u>Number of Responses</u>	
	Diocese of Carlisle	Diocese of Salisbury
(b) <u>schools which gained,</u> <u>but later relinquished,</u> <u>Aided status</u>		
Financial reasons: - managers not prepared to meet cost of new buildings - no resources for new build- ing - no resources for re- modelling or extension - burden of maintenance of building too great - new secondary school had priority on resources - controversy in 3 contribu- tory parishes - unspecified	2          3	2          1
Number of positive responses to question	14	14
<u>Summary - Parts 1 &amp; 11</u> Total number of positive responses to question: Response, "Don't know" Question unanswered	26  3  23	38  23  27
Number of answered questionnaires returned	52	88
Number of questionnaires sent <sup>(1)</sup>	77	133

Constructed from questionnaire responses received from headteachers of Anglican voluntary primary schools in the Dioceses of Carlisle and Salisbury during 1975

(1) Copies of the questionnaire were not sent to the headteachers of one school in each diocese. As to this, see Chapter 1, p.11.



"We were an aided school until the middle fifties. The school required new toilets and classrooms and, in order to obtain the necessary finance, the school ceased to be aided and became controlled."(1)

"....Parochial Church Council unwilling to raise cash for improvements to buildings."(2)

"The Church authority was not prepared to cover the financial cost of a new building, which was most urgently required."(3)

In two cases, both in the Diocese of Salisbury and both in 1968, where change of status was a consequence of decisions to rehouse schools in new buildings, the altered organisation of the schools constituted the establishment of new schools in those new buildings. In one case the new school premises replaced buildings and sites occupied by two small aided schools; the circumstances in the second case were not recorded in the questionnaire return. The decisions that the two schools be considered to be new schools was made by the Department of Education and Science on evidence submitted by the local education authority,<sup>(4)</sup> the decisions by the managers that the two schools relinquish aided status were made, in each case, by the parishes concerned and not by the diocese.<sup>(5)</sup> It would have been very helpful had the questionnaire to headteachers contained a section concerned with the school managers' membership, or non-membership, of a diocesan Barchester scheme, a scheme designed to assist managers by spreading the costs of building work over a reasonably long period of time.<sup>(6)</sup> It was found, however, that not every body of Anglican aided school managers involved in such a diocesan scheme was able to con-

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(1) From the questionnaire response of the headteacher of an Anglican school in a dormitory village in the Diocese of Salisbury

(2) From the questionnaire response of the headteacher of an Anglican school in a rural area of the Diocese of Carlisle

(3) Ibid.

(4) as to this, see Chapter 5, p.133.

(5) The two schools were Broadwindsor, St John Baptist C.E. Primary School and Shaftesbury, Holy Trinity C.E. Primary School (from the questionnaire responses of the headteachers of the schools)

(6) as to this, see Chapter 7.

tinue its subscriptions to that scheme.<sup>(1)</sup>

As a supplement to the question addressed to the headteachers of those Anglican controlled primary schools in the Dioceses of Carlisle and Salisbury which had, earlier, been designated as aided schools they were asked, "On whose initiative was the decision taken to relinquish aided status?" Three of the 28 headteachers concerned, two from the Diocese of Carlisle, the third from the Diocese of Salisbury, were unable to answer that question; three replied that the initiative had been with the diocese of Salisbury, and all 22 of the remainder reported that the initiative had been taken either by the school managers or by the parochial church council.<sup>(2)</sup> Of the three cases in which the diocesan authorities recommended the relinquishing of aided status, one concerned the inability of the managers to secure a suitable loan for a new school building, the second was the result of the managers' inability to pay for a series of minor items of work on the existing building and the third was the consequence of the reorganisation of an all-age school where the managers, fearful that the reduced school population would result in the closure of the school, were not prepared to spend money on essential maintenance of the building.<sup>(3)</sup>

No reference is made in any response from a headteacher of a controlled primary school in the Diocese of Carlisle, whether or not that

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(1) as to this, see Chapter 7.

(2) It is assumed that reference to a parochial church council initiative is related to a situation in a parish where the managers of an Anglican aided school receive financial support from parochial funds.

(3) From information contained in questionnaire responses by the headteachers of the three schools

school had at one time been an aided school, to the acquisition of controlled status being counter to diocesan policy, nor is there any report of diocesan concern at, or attempted intervention in, the decisions by school managers not to seek, or not to retain, aided status for their schools. Influences on the decisions taken by school managers in the Diocese of Carlisle that their schools be controlled schools were largely financial and did not differ greatly, in points of detail, from those identified in the Diocese of Salisbury. Again, it cannot be said that the figures in the two parts of Table 42 necessarily indicate the general pattern of the influences on all the bodies of Anglican primary school managers in the two dioceses who decided in favour of controlled status for their schools. However, it may be said that parochial factors have been identified and have been shown to have influenced decisions in favour of controlled status in both the dioceses of Carlisle and Salisbury. It has already been demonstrated that the authority of a statement of diocesan policy was not, of itself, sufficient to ensure aided status for each of the Anglican voluntary schools in the Diocese of Carlisle; it is now suggested that the diocesan authorities did not, in every case where there was a decision counter to that policy, attempt to ensure that the decision was not implemented.

Support for the view that the principal influences on the determination of the status of many Anglican voluntary schools in the Dioceses of Carlisle and Salisbury, whether the decision in an individual case was that the school be an aided or a controlled school, were parochial and not diocesan is contained in the responses by headteachers of Church of England voluntary primary schools to that part of the questionnaire which sought opinion as to why, in 1972, there should have been near equality of numbers of aided and of controlled primary schools in the dioceses. The reasons



offered were largely couched in terms of the differing financial fortunes of the parishes. A recurring theme was the financial difficulty, in the less wealthy parishes, of the restoration after war-time neglect of the fabric of the church buildings in a parish; one headteacher, for 25 years a churchwarden and member of the parochial church council of the parish church with which his controlled school was associated, commented,

"....painful decisions needed to be made....  
Controlled status was a Godsend in that there  
was no comparable scheme for handing over  
'control' of the church building!"(1)

The varying levels of involvement, and degrees of enthusiasm, of incumbents was on a number of occasions offered as a reason for the pattern of aided and controlled schools throughout the dioceses. The view of one headteacher in the Diocese of Salisbury, that

"....30 years ago there were still many Churchmen  
of the 'old school' about to give the necessary  
lead, both authoritarian and financial."(2)

while not typical of responses concerned with clergy attitudes towards the voluntary schools in their parishes, does indicate that the influence of the incumbent was, in some cases, considerable. A number of headteachers in both dioceses pointed to the relationship between the character of a parish community, especially where that parish was small in terms of the size of its population, and the status of its Anglican primary school. Opinion was offered that where there was "an unstable population",<sup>(3)</sup>

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(1) From the questionnaire response of the headteacher of a small rural school in Wiltshire, in the Diocese of Salisbury

(2) From the questionnaire response of the headteacher of a relatively large rural school in Dorset, in the Diocese of Salisbury

(3) From the questionnaire response of the headteacher of a small rural school in the Furness area of the Diocese of Carlisle

"greater social mobility"<sup>(1)</sup> and "disruption of tradition"<sup>(2)</sup> the schools tended to be controlled and that in villages which "have escaped the fate of becoming a dormitory suburb"<sup>(3)</sup> and in unspoilt farming communities "where the people are noted for their independence"<sup>(4)</sup> conditions exist for the retention, some say "without question", of aided status. The only headteacher to refer to the diocese, in this section of the questionnaire concerned with the distribution of aided and controlled primary schools, commented,

"You continue to refer to the Diocese, in fact aided or non-aided status (sic) seems to me to spring from the wish of the incumbent supported by the Parochial Church Council."<sup>(5)</sup>

Questionnaire responses on the subject of influences on the determination of the status of their schools were received from the headteachers of both Anglican voluntary secondary schools in the Diocese of Carlisle<sup>(6)</sup> and from five of the nine in the Diocese of Salisbury,<sup>(7)</sup> albeit two of those five contained apologies for presenting no useful information. The only Anglican aided secondary school in either diocese in 1975 was Shaftesbury Grammar School, an eighteenth century (or earlier) foundation in the Diocese of Salisbury which became an aided school in the post-1944 period by the

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- (1) From the questionnaire response of the headteacher of a school near Weymouth, in the Diocese of Salisbury
- (2) From the questionnaire response of the headteacher of a small school in a Lake District village, in the Diocese of Carlisle
- (3) Ibid.
- (4) From the questionnaire response of the headteacher of a small village school in Wiltshire, in the Diocese of Salisbury
- (5) From the questionnaire response of the headteacher of a relatively large village school in Wiltshire, in the Diocese of Salisbury
- (6) one special agreement and one controlled school
- (7) one aided, three special agreement and five controlled schools

decision of the governors and with the approval and the financial support of the diocese. The headteacher wrote,

"The Diocese has been most helpful. After the 1944 Act they matched the Governors pound for pound for new buildings and improvements....(and) granted us loans on easy terms."(1)

Of the five Anglican controlled secondary schools in that diocese, the only informative reply was from the headteacher of the Bishop Wordsworth Boys' Grammar School, a nineteenth century foundation. The explanation offered for that school's controlled status in the post-1944 period was,

"I imagine the Diocese did not feel funds could be made available for what at that time looked like a heavy programme of building."(2)

but no evidence in support of that explanation was given. There were, in the Diocese of Salisbury in 1975, three Anglican special agreement secondary schools. The headteacher of one did not reply to the questionnaire and nothing was known of the circumstances in which the decision to revive the special agreement of the second was made; it was reported that the initiative to proceed to the foundation of the third, in 1975 the St Mary's Church of England Secondary School in Puddletown near Dorchester, was taken by the group of parishes who subsequently contributed towards the cost of its building.<sup>(3)</sup> The initiative to revive the agreement relating to Cartmel Priory Church of England Secondary School, the only special agreement secondary school in the Diocese of Carlisle in 1975, was reported to have been taken by the group of parishes which, later, were to contribute towards the cost of its school building.<sup>(4)</sup> The only

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(1) From the questionnaire response of the headteacher of the school

(2) Ibid.

(3) Ibid.

(4) From the questionnaire response of the headteacher of the school



other Anglican secondary school in the Diocese of Carlisle in 1975 was the Trinity School, founded by the Dean and Chapter of the Cathedral but, in the post-1944 period, a controlled school. The comment by the headteacher of the school on the relationship between the school and the diocese was similar to those recorded earlier in respect of some independent and direct grant schools which were cathedral foundations,

"Our connection is very much more with the Cathedral than with the Diocese. We have close links with the Dean and Chapter which are greatly valued, but we do not see ourselves as a Diocesan school." (1)

The initiative on which the school became a controlled school was taken by the governors because, said the headteacher, the school had "not enough cash of its own". (2) The responses relating to the status of the Anglican secondary schools in the Dioceses of Carlisle and Salisbury are too few in number for any discernible patterns to emerge; it is suggested, however, that the two responses from the Diocese of Carlisle indicate that any authority conferred upon that diocese by its aided schools policy was not exercised in respect of its secondary schools.

The questions concerned with the nature of the influences on the decisions that Anglican voluntary primary schools be aided schools or controlled schools were put to the headteachers of some of the Church of England voluntary primary schools in twelve other of the Anglican dioceses in England. Their questionnaire responses, concerned with the ages of their schools and their school buildings, have been reviewed earlier in this work. (3) Of the twelve dioceses represented in this

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(1) From the questionnaire response of the headteacher of the school

(2) Ibid.

(3) Chapter 5, p.130.

exercise the post-1944 policies of five, the Dioceses of Blackburn, Manchester, Portsmouth, St Edmundsbury & Ipswich and York, are known; the other seven are the Dioceses of Canterbury, Coventry, Leicester, Lichfield, Liverpool, Newcastle and Truro. All twelve are dioceses which, unlike the Dioceses of Carlisle and Salisbury, had, in 1972, sizeable minority elements of aided or of controlled schools within their Anglican voluntary primary school complements.<sup>(1)</sup> It was to the headteachers of the schools in those minority elements that the questionnaires were sent.

Questionnaire responses were classified similarly to those already received from the headteachers of Anglican aided and controlled primary schools in the Dioceses of Carlisle and Salisbury<sup>(2)</sup> but it would, it is thought, be tedious to the reader again to present in detail the variety of response recorded. Table 43 (below) contains, then, a summary of the stated influences on the decisions that particular Anglican voluntary primary schools in the twelve dioceses be aided schools or controlled schools in the post-1944 period, or that they should later relinquish their aided status in favour of controlled status. No marked variations in the patterns of response were found in any one of the seven dioceses where questionnaires were sent to headteachers of aided schools<sup>(3)</sup> or in any of the five dioceses where concern was with the controlled schools.<sup>(4)</sup> In particular an examination was made of the responses given by the headteachers in the Dioceses of Blackburn and Manchester, against the background of those dioceses' largely successful policies of support for aided status for their voluntary schools. It was found that all but one of the

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(1) For the numbers of aided and controlled Anglican voluntary primary schools in each diocese, see Appendix, p. xlix.

(2) See Table 41 and Table 42 (Parts 1 and 2) above

(3) the Dioceses of Canterbury, Coventry, Leicester, Lichfield, Portsmouth, St Edmundsbury & Ipswich and York

(4) the Dioceses of Blackburn, Liverpool, Manchester, Newcastle and Truro

TABLE 43

SUMMARY OF QUESTIONNAIRE RESPONSES BY HEADTEACHERS  
CONCERNING INFLUENCES ON THE STATUS OF SOME CHURCH  
OF ENGLAND VOLUNTARY PRIMARY SCHOOLS IN TWELVE  
ANGLICAN DIOCESES IN ENGLAND

Nature of Response	Number of Responses		
	From Headteachers of AIDED Primary Schools	From Headteachers of CONTROLLED Primary Schools (a) not Aided, post-1944	(b) Aided, post- 1944, but subsequently Controlled
Diocesan influence	10	-	3
Determination or apathy of managers	3	2	1
Influence of incumbent	24	-	-
Availability or lack of diocesan financial support	-	-	3
Adequacy or inadequacy of endow- ment or other school income (including unwillingness to finance projects)	25	28	22
Tradition or resistance to change	7	-	-
Local community interest or apathy	32	3	2
Fear of, or expected, closure	4	1	1
Influence of headteacher	-	-	1
Total numbers of positive responses:	105	34	33
Response, "Don't know"	3	6	5
Total numbers of schools identified in each category:	108	40	38
Question unanswered	20	26	
Numbers of answered questionnaires returned:	128	104	

Compiled from questionnaire responses received from headteachers of some Anglican voluntary primary schools in the dioceses of Blackburn, Canterbury, Coventry, Leicester, Lichfield, Liverpool, Manchester, Newcastle, Portsmouth, St Edmundsbury & Ipswich, Truro and York.



influences recorded were presented in terms of the inability or unwillingness of the school managers or of the parish to finance school building or remodelling projects; the exception, in the Diocese of Manchester, related to an aided school in a clearance area whose managers relinquished aided status in 1969 in the expectation that the school would be closed but found, subsequently, a substantial population movement back to the area.<sup>(1)</sup> Each of the recorded decisions in the two dioceses that Anglican primary schools be controlled schools was made at parochial level and no reference was made by a headteacher to diocesan intervention in, or concern about, a decision.

Each incumbent in an Anglican diocese identified as having had, in 1972, both an aided and a controlled primary school within his gift was asked, by questionnaire, for an explanation of the circumstances which determined that, of two Church of England voluntary schools within the one benefice, one should be aided and the other controlled.<sup>(2)</sup> All 50 of the relevant responses contain accounts either of financial advantage or disadvantage within a particular parish or of local attitudes in favour of, opposed to, or apathetic towards aided status; all relate to parochial influences, none refers to diocesan policy or concern. Twelve of the fifty responses are concerned with schools in one or other of seven dioceses to which no reference has, as yet, been made in this section

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(1) From the questionnaire response by the headteacher of the school

(2) The chief purpose of the questionnaire was to attempt to determine parochial attitudes towards aided and controlled schools; as to this, see Chapter 8.

158 questionnaires were despatched and 113 were returned answered; 50 contained positive responses to this question concerned with two schools within a single parish or within a united benefice (schools within separate parishes, whether or not held in plurality or as constituent parishes of a team ministry, are not included in that figure).

of the work;<sup>(1)</sup> three examples illustrate the parochial rather than the diocesan nature of one at least of the decisions made as to the status of the voluntary schools in each of those dioceses. The Vicar of Edwinstowe with Carburton pointed to the relative sizes of the two communities in relation to their ability to contribute to the diocesan Barchester Scheme and commented that,

"....Edwinstowe with a population now nearing 6,000, had a sufficiently large number of people to retain an aided school despite opposition. A new school was eventually built to replace the old, retaining aided status. Carburton, with a tiny population and with many of the children coming from outside the parish boundary...., felt that it could not raise the necessary money...."(2)

The Vicar of Rusthall explained the anomalous, but not unique,<sup>(3)</sup> position in his parish:

"The infant school became controlled for financial reasons, together with the boys school. The girls school remained aided. The present aided school is junior mixed, the boys school defunct."(4)

Finally, the Rector of Ingham with Sutton compared the fortunes of the two schools in his benefice,

"Sutton became controlled in July 1949, the relevant Minute being, 'The unanimous feeling of all present was that in the (sic) view of the amount of money required, the small proportion of Church children attending the school and the consequent improbability of

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- (1) The Dioceses of Chelmsford, Hereford, Norwich, Oxford, Ripon, Rochester and Southwell
- (2) From the questionnaire response of the Vicar of Edwinstowe with Carburton in the Diocese of Southwell
- (3) For example, in the Diocese of Leicester, Syston C.E. Infant School had, in 1974, aided status and at that time Syston C.E. Junior School was a controlled school. (Letter and questionnaire response, dated 24 August 1974, from the Vicar of Syston)
- (4) From the questionnaire response of the Vicar of Rusthall in the Diocese of Rochester

much parish support, immediate controlled status be applied for. As far as Ingham School is concerned no such crisis has arisen.'"(1)

It is evident that the influences, other than those of diocesan policy or diocesan activity, on the decisions by school managers in the Diocese of Carlisle and Salisbury were not unique to those dioceses. It follows that the conclusions on the patterns of provision in the Dioceses of Carlisle and Salisbury have a wider and, it may be, a national validity. In particular, it is now suggested that no post-1944 Anglican diocesan policy statement carried sufficient authority to ensure aided status for every Church of England voluntary school, primary and secondary, in the diocese and that, in the absence of a firm diocesan commitment to the financial support of school managers or governors, parochial influences, not all of a financial nature, were frequently the determinants of the status, whether aided or controlled, of the Anglican voluntary schools in England.

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(1) from the questionnaire response of the Rector of Ingham with Sutton in the Diocese of Norwich



CHAPTER SEVEN

SOME FINANCIAL ASPECTS OF CHURCH OF ENGLAND  
SCHOOL PROVISION IN THE ANGLICAN DIOCESES IN  
ENGLAND

"Most of this work [the support of Anglican voluntary aided schools] has been done on 'dead' money, i.e. the sale of old schools. When it comes to asking people for money for Church schools, the result is very poor. It may not be so if R.E. is taken out of County schools, but at the moment the Church as a whole only cares when a school is in danger."

The Suffragan Bishop of Taunton in his reply, dated 13 October 1976, to a questionnaire addressed to the Bishop of Bath and Wells

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Section 15 of the Education Act, 1944, provides that,

"Upon application being duly made to him with respect to any voluntary school the Minister ....where he is satisfied that the managers or governors of the school will be able and willing, with the assistance of the maintenance contribution payable by the Minister under this Act to defray the expenses which would fall to be borne by them....shall direct that the school shall be an aided school, or, in the case of a school to which a special agreement has been made under the Third Schedule to this Act, a special agreement school."<sup>(1)</sup>

The extent of that apparent ability and willingness of managers and governors of Anglican voluntary schools in England to defray the expenses of aided status has been demonstrated,<sup>(2)</sup> and the debate as to the adequacy of the maintenance contribution, successively 50 per cent, 75 per cent, 80 per cent and 85 per cent, has been chronicled.<sup>(3)</sup> The

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[1] Education Act 1944, s.15.(2).

[2] in Chapter 5, pp.106-137.

[3] as to this, see Chapter 3, pp.39-41.

expenses which fall to be borne by managers and governors of voluntary aided schools are those of external repairs and alterations to existing school buildings<sup>(1)</sup> together with capital costs of enlargement, improvement or replacement of those buildings.<sup>(2)</sup> The Secretary of State, formerly the Minister, makes maintenance contributions or grants on all approved expenditure, whether of a major or a minor nature, on an existing building and, after taking into account any sums received from the disposal of the original site and school building, on the capital costs of a new building.<sup>(3)</sup> When an existing aided school is enlarged or transferred to a new site the local education authority is responsible for providing the new site and preparing the school grounds, interest in the site is then transferred to the school managers or governors,<sup>(4)</sup> if, however, a new aided school is established, whether or not in substitution for one or more existing schools responsibility for the site and the preparation of the grounds rests with the managers or governors as proposers of that new school.<sup>(5)</sup> The Secretary of State is, and the Minister was, empowered to make loans, in respect of initial expenditure only, to managers and governors of aided schools.<sup>(6)</sup> In that voluntary schools are an integral part of the maintained sector of primary and secondary, including middle school, education in England and Wales, the whole cost of maintaining the school established in voluntary school premises, whatever the status of the school,

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(1) Education Act 1944, s.15.(3).

(2) Ibid.

(3) Education Act 1944, s.102 as amended by Education Act 1975, s.3; as to this, see Taylor and Saunders, (1976), p.23.

(4) Education Act 1944, 3rd Sch. and Taylor and Saunders, (1976), p.23.

(5) Taylor and Saunders, (1976), p.23.

(6) Education Act 1944, s.105.

falls upon the local education authority.<sup>(1)</sup>

Two-thirds of the managers or governors of an aided school are appointed by the voluntary organisation with which the school is connected and one-third are appointed by the local education authority.<sup>(2)</sup> In the case of controlled schools, where no costs in relation to buildings or site fall upon managers or governors,<sup>(3)</sup> those proportions are reversed and the voluntary organisation has only minority representation on the managing or governing body of the school.<sup>(4)</sup> Religious instruction in an aided school may be in accordance with the trust deed of, or previous practice in, a particular school but arrangements are to be made for the provision of agreed syllabus instruction<sup>(5)</sup> for pupils whose parents so desire and for whom no alternative school is reasonably available.<sup>(6)</sup>

In a controlled school the religious instruction is ordinarily to be given in accordance with the agreed syllabus for the local authority area but there is provision for those pupils whose parents request it to receive denominational religious instruction in accordance with the trust deed or former practice on not more than two occasions in the week.<sup>(7)</sup> The daily

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(1) Education Act 1944, s.9.(1).

(2) Ibid., s.18.(3) as to primary schools and s.19.(2) as to secondary schools

(3) Ibid., s.15.(3).

(4) Ibid., s.18.(3) as to primary schools and s.19.(2) as to secondary schools

(5) An agreed syllabus is one drawn up and approved unanimously by a standing advisory council or conference on religious education convened by the local education authority and with membership representative of denominational and sectarian interests in the area; it is then adopted by the authority for use in its schools. (Education Act 1944, s.29.(1) and 5th Sch., see Taylor and Saunders, (1976), pp.46-48 and, for a commentary on denominational religious instruction in Anglican voluntary schools, Chapter 8 of this work.)

(6) Education Act 1944, s.28.(1).

(7) Ibid., s.27.



act of collective worship may, in the opinion of Taylor and Saunders, both in aided and controlled schools be distinctive of the denomination which originally provided the school.<sup>(1)</sup> In both a controlled school and a county school the collective act of worship is to take place on school premises but Taylor and Saunders offer it as their opinion that,

"Although the act of worship....must be held in school at the beginning of the day, there appears to be no objection to a service being held in a local church on a special occasion, even during school hours, in addition to the statutory act of worship at the beginning of the day. Due notice must, however, be given to the parents in order that they may withdraw their children if they so wish, and the attendance of teachers must be entirely voluntary."<sup>(2)</sup>

The conscience clause,

"If the parent of any pupil in attendance at any county school or any voluntary school requests that he be wholly or partly excused from attendance at religious worship in the school, or from attendance at religious instruction in the school, or from attendance at both religious worship and religious instruction in the school, then, until the request is withdrawn, the pupil shall be excused from such attendance accordingly."<sup>(3)</sup>

applies equally to an aided school and a controlled school.

In an aided school the teachers are, technically, the employees of the managers or governors of the school albeit no costs, whether in terms of salary or otherwise, are incurred by managers or governors in the exercise of that right and duty; the rules of management or articles of government for the school regulate the conditions for the employment and

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(1) Taylor and Saunders, (1976), p.45.

(2) Ibid., pp.45-46.

(3) Education Act 1944, s.25.(4).

dismissal of those teachers.<sup>(1)</sup> In controlled schools the appointment of the teaching staff is under the control of the local education authority and the teachers are employees of that authority.<sup>(2)</sup> In the appointment of a headteacher to a controlled school the local education authority is to give managers or governors the opportunity to make representations about the proposed appointment, and to consider those representations.<sup>(3)</sup> In controlled schools a proportion of the teachers are, if the size of the school warrants it, to be designated as 'reserved teachers' appointed, with the approval of the managers or governors as to their competence in this respect, to give the denominational religious instruction which might be requested by the parents of some pupils in the school.<sup>(4)</sup> Unless the articles of government provide otherwise, the responsibility for the secular instruction in an aided secondary school rests with the governors of the school.<sup>(5)</sup>

The managers and governors of an aided school control the occupation and use of the school premises including the playing fields, if any, outside normal school hours but the local education authority may use the premises in the evenings of not more than three week-days in any week free of charge

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(1) Education Act 1944, s.24.(2), W. P. Alexander and F. Barraclough, County and Voluntary Schools, (London, 1949), p.51, Note (c) and p.112, and Taylor and Saunders, (1976), p.43.

(2) Education Act 1944, s.24.(1).

(3) Ibid., s.27.(3).

(4) Ibid., s.27.(2). Reserved teachers are to be appointed where the number of teaching staff exceeds two; the section states that "Provided that the number of reserved teachers in any controlled school shall not exceed one-fifth of the number of teaching staff of the school including the head teacher, so, however, that where the number of the teaching staff is not a multiple of five it shall be treated for the purpose of this subsection as if it were the next multiple thereof." By s.27.(3) the head teacher of a controlled school shall not, while holding that position, be a reserved teacher.

(5) Education Act 1944, s.23.(3).

if no other suitable premises are available for "....any purpose connected with education or with the welfare of the young" in the area.<sup>(1)</sup> The foundation managers or governors of a controlled school have the right to determine the use made of the school premises on Sundays, and the managers or governors as a body on Saturdays unless the premises are required by the school or by the local education authority.<sup>(2)</sup>

Special agreement schools for senior pupils are a consequence of the Education Act, 1936, and were founded, whether before or after 1944, as a consequence of financial agreements, involving rates of grant-aid of between 50 per cent and 75 per cent, between the proposers of a voluntary senior school or department and a local education authority.<sup>(3)</sup> A special agreement school is to be conducted as an aided school<sup>(4)</sup> and its governors have most of the privileges and responsibilities accorded to the governors of aided secondary schools; the differences are, however, significant and concern the staffing of the school and, it may be, the responsibility for the secular curriculum in the school. The headteacher and teaching staff of a special agreement school are appointed by the local education authority and those responsible for the giving of the denominational religious education in the school are appointed as 'reserved teachers' in the manner adopted for controlled schools albeit with the freedom both of timetable and syllabus accorded to teachers of that subject by governors and headteachers in aided schools.<sup>(5)</sup> The provision that, unless otherwise provided

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(1) Education Act 1944, s.22.(2).

(2) Ibid., s.22.(1).

(3) Education Act 1936, ss.8 and 15, and Education Act 1944, 3rd Sch.

(4) Education Act 1944, s.28.(1).

(5) Ibid.



by the articles of government for the school, the secular instruction given in an aided secondary school shall be under the control of the governors of the school, does not apply to special agreement schools.<sup>(1)</sup>

When the premises of a voluntary school, whether aided or controlled, have ceased, or are about to cease, to be used as a school the Education Acts permit an order to be made by the Secretary of State, and formerly by the Minister, as to the new provision to be made for the use of any endowment attached to that school, including monies raised by the sale of its buildings and land.<sup>(2)</sup> That new provision is confined to uses which will enable the voluntary body concerned "....to participate more effectively in the administration of the statutory system of public education."<sup>(3)</sup> Monies made available by this means are frequently referred to, by voluntary bodies and others, as 'Section 86 Funds'. The effect of that section of the Education Act, 1944, is to perpetuate educational endowments by ensuring that they are not incorporated into general parochial or diocesan funds.

Direct grant schools are those schools which, prior to 1975, received grant from the Minister or Secretary of State under several conditions, the most important of which was that 25 per cent of the places for eleven-year-olds were to be free places provided, at the expense of the governors, for children who had previously attended a maintained school for at least two years between the ages of five and eleven.<sup>(4)</sup> Many of the direct grant schools are denominational schools, the majority are grammar schools.

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(1) Education Act 1944, s.23.(3).

(2) Ibid., s.86 as amended by Education Act 1973, s.2.

(3) Ibid., s.86.(1).

(4) Direct Grant Schools Regulations 1959, S.I. 1959 No. 1832, and see Taylor and Saunders, (1976), pp.31-32.

Since admission to direct grant grammar schools depended essentially on selection by ability, the future of these schools came under discussion in and after 1965 when local education authorities were to prepare plans for the reorganisation of secondary education on non-selective lines. In 1975 the question of the direct grant schools was resolved in principle and in August of that year the Direct Grant Schools (Cessation of Grant) Regulations came into force.<sup>(1)</sup> Interim arrangements were made for the continuance of grant in respect of pupils enrolled in the schools prior to the coming into effect of the Regulations and for those enrolled subsequently in schools whose governors had announced their intention that the school be incorporated within a local education authority reorganisation scheme for comprehensive secondary education.<sup>(2)</sup> The effect of the Regulations is that direct grant schools are either to become voluntary aided or controlled schools within the maintained system, or to become, or revert to being, independent schools, or to close.

Questionnaires to headteachers of the 30 identified Anglican direct grant schools within the English dioceses sought information, late in 1975, as to the future of their schools.<sup>(3)</sup> Of the 25 replies received, 21 indicated decisions by governing bodies that the schools would, in the future, be conducted as independent schools, three that negotiations were at that time taking place with local education authorities with a view to the schools seeking voluntary aided status and one, in the Island of Guernsey but within the territory of the Diocese of Winchester, was unaffected by

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(1) Direct Grant Schools (Cessation of Grant) Regulations 1975, S.I. 1975 No. 1198.

(2) D.E.S., Circular 7/75, 'Phasing out of Direct Grants to Grammar Schools', para. 2.

(3) Appendix, pp. xxi - xxiv.

Regulations relating to schools in England and Wales.<sup>(1)</sup> Those decisions were largely at variance with the prediction made by the Chairman of General Synod Board of Education in November 1975 that "an Anglican direct grant school will become an Anglican aided school".<sup>(2)</sup> In three cases the decision that the school become an independent school was, apparently, taken reluctantly and because, in the words of one headmaster,

"....it became clear very early on in the negotiations that the L.E.A. could find no place for the school in the maintained sector."

Lack of Anglican diocesan involvement in the activities of the Church of England direct grant schools has already been demonstrated.<sup>(3)</sup> Questionnaire responses indicated that in only one school, and that by the fact that the diocesan director of education was a member of the governing body, did the diocese offer any guidance or recommendation concerning the alternatives to direct grant status. Typical of the reaction to the enquiry as to diocesan involvement in the debate or negotiations concerning the future of their schools was the statement by the headmaster of one of the direct grant schools which is to revert to independent status,

"....as far as the Diocese is concerned, our orbits just do not meet. The diocesan authorities took no part in this decision. I state this as a simple fact. There is no reason why they should have done so."

Diocesan attitudes towards, and concern with, the financial commitments made by managers and governors of the Anglican voluntary aided schools in their areas have varied considerably as evidence in earlier chapters of this work has indicated. Here, consideration is given to replies received

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(1) Five of the 25 questionnaire responses indicated that decisions as to the future of the school had not then been made; in each case the headmaster wrote, later, to give details of governors' decisions.

(2) in Chapter 3, p.59.

(3) as to this, see Chapter 4, pp.90-96.



to the several questions, concerned with financial aspects of voluntary school provision in the dioceses, posed, by questionnaire, to the diocesan directors of education, and to the financial reports and statements provided by some of those directors.<sup>(1)</sup> Twenty seven questionnaires, representing 28 dioceses, were received.<sup>(2)</sup> In 15 of the 28 dioceses, some 57 per cent, diocesan education committees and diocesan boards of finance had established Barchester or similar schemes whereby, typically, managers and governors of aided and, it may be, special agreement schools<sup>(3)</sup> contribute on a per capita basis to a diocesan fund which is a form of savings bank with provision for limited overdraft to cover maintenance costs of school buildings and, in the long term, provide capital sums towards the cost of new school buildings.<sup>(4)</sup> It was found that a Barchester fund may be self-financing,<sup>(5)</sup> may have an annual<sup>(6)</sup> or a once for all<sup>(7)</sup> injection of diocesan money, may incorporate Section 86 funds<sup>(8)</sup> and monies raised by government loan,<sup>(9)</sup> and the loans to parishes may or

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[1] Appendix, pp. iv - vii, Qs.1.(a), 5, 6 and 7.

[2] One answered questionnaire was returned by the joint Director for the Diocese of London and Southwark.

[3] Subsequent references, in this chapter, will be to aided schools, reference to special agreement schools will be assumed.

[4] The concept of the Barchester scheme is generally attributed to J. L. Todhunter, a member of the legal branch of the then Ministry of Education, c.1950. (see, for example, Carlisle Commission, (1971), p.51.)

[5] for example, "Managers who elect to take part in the scheme will contribute annually to the Central Scheme for 30 years...." (Scheme for Church Schools in the Diocese of Birmingham, see Appendix, pp. lxi - lxvii.)

[6] for example, "....£500 p.a. from general budget for Education into Barchester...." (Carlisle Diocesan Synod Paper, 20 March 1976.)

[7] for example, "Bishop Simpson's post-war appeal fund....£250,000 by 1960....a major source of finance in the past 25 years." (Southwark Diocesan Board of Education, (1973), p.20.)

[8] for example, the balance sheet for 1975 of the Lincoln Diocesan Church School Capital Fund contained the item, "Section 86 monies received.... Total £58,850."

[9] for example, "Long-term loan from D.E.S., at interest-rates varying from 5.2% to 9.25% and repayable over periods extending to the year 2030 A.D., £441,966" (Diocese of Manchester, 'Reports and Accounts, 1975', pp. 58-59, under the heading "Barchester Scheme")

may not be free from interest.<sup>(1)</sup> There was frequent mention of the condition that managers and governors taking part in a Barchester scheme are to declare their schools' trust and other income<sup>(2)</sup> and some evidence that consideration of those declarations may lead to grant-aid towards capital projects.<sup>(3)</sup> An example of a Barchester scheme is contained in the Appendix.<sup>(4)</sup>

The establishment of a Barchester Fund or Scheme in a diocese is not of itself a guarantee that bodies of managers or governors who join that scheme will thereby necessarily safeguard the aided status of their schools. The Archdeacon of Halifax warned, in Church Assembly in 1954 and at a time when such Barchester schemes were being established, that,

"So long as the present parochial church councils and the present incumbents remained, there was good hope that the schemes would be honoured.... (but) unless parishes had some very clear ideas about how they would operate these schemes for fifty years, it might well be that they could lose a considerable number of schools...." (5)

There is some evidence of that loss from the small number of Anglican primary school headteachers who, in questionnaire responses, offered an explanation for the change in the status of their schools from aided to controlled, for example,

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- (1) for example, "(Diocesan Education) Council....to charge a minimum of 3 per cent interest on future loans....existing schools to the exempt from the payment of interest on their loans" (Diocese of Manchester, 'Reports and Accounts, 1975', pp.58-59.)
- (2) for example, "It is the policy of the Board to discover the total assets which the Managers/Governors hold on behalf of the school (this information is not always readily given)...." (Southwark Diocesan Board of Education, (1973), p.54.)
- (3) for example, "(The Board)....normally makes a large grant....to help Managers/Governors meet their share of the cost of building projects." (London Diocesan Board of Education, (1975), p.20.)
- (4) Appendix, pp. lxii - lxvii. The scheme is that for the Diocese of Birmingham, devised in 1952.
- (5) Report, C.A. 34.3, p.393.



"Managers' decision - the necessity of ensuring £100 per annum ad infinitum for the Diocesan scheme considered beyond the capability of the village."

Not every diocese which did not establish a Barchester scheme can be said in consequence to have abrogated its responsibilities towards its aided schools. In an undated pamphlet 'Some notes for the guidance of managers' issued in recent years by Rochester Diocesan Board of Education there is the statement that,

"In all cases the Rochester Diocesan Board of Education makes itself entirely responsible for the provision of a new school or of major additions to buildings unless the Managers or Trustees have large funds of their own....the Board also makes large grants to help them with their repairs and maintenance....In no case should repairs or maintenance be delayed for lack of money in the Managers fund: the Diocesan Board of Education will always help with grant aid."

That pamphlet was received from the Diocesan Director of Education for Rochester in response to a request, in the questionnaire, for "....sight of some relevant statement or report" concerning diocesan financial support of voluntary schools.<sup>(1)</sup> Not all of the directors whose dioceses did not maintain a Barchester scheme were able to provide other evidence of financial concern by the dioceses for their aided schools: the Diocesan Director of Education for Liverpool wrote,

"Sorry. I know of no such report...."(2)

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(1) Appendix, p. vii, Q.5.

(2) The Director had, when the questionnaire was completed, held his post in the diocese for some three years. As to the number of years of tenure of diocesan directorships, see Appendix, pp. xli - xlii.



and the Director for the Diocese of Chelmsford, in 1975 newly appointed to the post, replied,

"No. Some parishes support their schools well, others not at all. I am still trying to find out what happens around this diocese! No part of quota has gone to schools for some years."

Church Statistics in many editions of The Church of England Year Book contain, under the heading 'Objects of Expenditure by Parochial Church Councils', diocesan figures for "Education, including day schools (and) Sunday schools" and "Extraordinary and capital objects".<sup>(1)</sup> Diocesan directors were asked for the approximate proportion of that composite amount for parochial expenditure on education which was devoted to day school provision and whether "capital objects" included capital expenditure on voluntary school buildings.<sup>(2)</sup> Fourteen replies were received to that enquiry but those replies were not useful to this study; five contained percentage amounts for the day-school proportion of parish monies devoted to education, the amounts varied from 0.2 per cent to 95 per cent,<sup>(3)</sup> and two of the five stated that "capital objects" included school buildings. Typical of other replies were, "I have no idea" and "We have no information at Diocesan level about this."

Again, diocesan directors of education were asked,

"Would you say that income from charitable trusts  
or endowments forms an indispensable  
a significant  
a negligible  
part of the Diocesan (including parochial) income

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(1) see, for example, Year Book 1976, Table XIII, pp.172-173.

(2) Appendix, p. vii, Q.5.

(3) and, in consequence, the percentage amounts devoted to Sunday school provision varied from 99.8 per cent to five per cent.

for the provision and maintenance of voluntary school buildings?"(1)

Directors were asked to place a tick against the most appropriate of the three alternative phrases offered, all did so and the wide spread of the responses is displayed in Table 44 (below). In ten of the 28 dioceses

TABLE 44                      OPINION OF SOME DIOCESAN DIRECTORS OF EDUCATION AS TO THE IMPORTANCE, TO ANGLICAN DIOCESAN VOLUNTARY SCHOOL PROVISION, OF TRUST AND ENDOWMENT INCOME

Response from Diocesan Directors of Education		
"indispensable"	"significant"	"negligible"
Diocese of: Blackburn Bristol Leicester Lichfield Lincoln London Manchester Ripon Rochester Southwark	Diocese of: Bath and Wells Carlisle Chelmsford Derby Exeter Newcastle Oxford Peterborough Salisbury Sheffield Worcester	Diocese of: Bradford Chester Chichester Durham Gloucester Hereford Liverpool

Constructed from questionnaire responses received from diocesan directors of religious education in English dioceses.

represented in the table directors registered their view that trust and endowment income was an indispensable factor, in eleven cases a significant factor and in seven cases a negligible factor in the provision and maintenance

(1) Appendix, p. vii, Q.7.

of the voluntary aided school buildings in their dioceses. Four of the dioceses, those of Blackburn, London, Manchester and Southwark, whose directors considered trust and endowment income to have been indispensable to their aided school provision are urban dioceses and are the four identified earlier as having been most successful in implementing their post-1944 aided school policies.<sup>(1)</sup> On the other hand, in another four urban dioceses, those of Bradford, Chester, Durham and Liverpool, directors considered the contribution of trust and endowment income to have been negligible. Only three rural dioceses, those of Gloucester, Hereford and Lincoln, are represented in the two extreme columns of Table 44.<sup>(2)</sup>

The 1972 Report 'Crisis in Church Schools: A Report on Finance' contained the recommendation that each diocese should designate one of its officers as a "Section 86 officer" to be concerned with the question of "the proper amounts and uses" of income for educational purposes in the diocese.<sup>(3)</sup> Diocesan directors were asked, in the questionnaire, whether or not such designation had been made in their dioceses. All 27 answered questionnaires contained a reply to this question; 16 unqualified responses were received, 12 positive and four negative, six directors indicated that the responsibility was theirs alone, two that responsibility was shared with the diocesan secretary, two that responsibility was "not needed" and one, the Director for the Dioceses of London and Southwark, replied, ".... we have had one for many years". It seems likely that a contributory factor to the ability of those two dioceses so successfully to implement

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(1) as to this, see Chapter 6, p.146.

(2) as to the urban and rural dioceses, see Chapter 5, Table 21, p.115.

(3) G.S. (Misc.) 17, p.14.



their joint policy of aided school provision.<sup>(1)</sup> has been the level of administrative assistance available to the Director. In 1973 there were, the Director apart, 13 full time members of staff in the joint office of the London and Southwark Diocesan Boards of Education;

"There is a Director, Schools Officer and two Deputy Schools Officers. The Director has a Personal Assistant, and the other officers have secretaries. There is also a Finance Officer who has in his department a secretary and three accounts clerks. There is also a switchboard operator."<sup>(2)</sup>

The expenses of the joint staff and office, a very considerable annual sum when compared with the costs to a body of managers of new premises for an aided primary school, are divided between the two dioceses, in 1975 the Diocese of London paid five-ninths of the total amount.<sup>(3)</sup>

It is known, from personal experience during the investigation, that not all diocesan directors of education had an administrative staff to support their work, not all had full-time secretarial assistance or sole use of an office and, indeed, not all held full-time appointments. Concern has been expressed earlier in this work at the limitations, both of time and of commitment, imposed upon a director with pastoral duties.<sup>(4)</sup> So far as may be ascertained from entries in Crockford's Clerical Directory, 17 of the 42 diocesan directors of education in the Anglican dioceses in England were, in 1976, incumbents or priests-in-charge of parochial livings.<sup>(5)</sup>

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(1) as to this, see Chapter 6, p.140.

(2) Southwark Diocesan Board of Education, (1973), p.6.

(3) London Diocesan Board of Education, (1975), p.11.

(4) as to this, see Chapter 6, pp.160-167.

(5) The dioceses, with in each case the name of the living bracketed, were: Bath & Wells (V. Felton), Bradford (V. Frizinghall), Bristol (R. Christ Church w. St Ewen), Coventry (C.-in-C. Marton), Durham (R. Brancepeth), Ely (V. Madingley), Exeter (V. Holcombe Burnell), Gloucester (V. Maisemore), Lichfield (C.-in-C. Adbaston), Liverpool (R. Sephton), Peterborough (R. Thorpe Malsor), Ripon (V. Beckwithshaw), St Albans (R. Willian), Southwell (C.-in-C. Perlethorpe), Truro (V. St Cuthbert Newquay), Worcester (R. Shrawley) and York (R. St Mary Castlegate w. St Michael Spurriergate)

The Carlisle Commission reported, in 1971, of diocesan directors of education that,

"Some are happy with a small benefice, and a number subscribed to the view expressed by one that 'a pastoral charge earths a man'...."(1)

and recommended that, where the appointment of a director is linked with parochial work, "...the desirability of association with a team ministry should be investigated."(2) Some months earlier, the statement had been published in the Durham Report that,

"Our profound conviction is that, while existing services are continued, the Church at large must either provide and pay for a more professionally competent advisory and administrative staff or be willing to see its influence diminished and its insights ignored, whatever it may have achieved by way of continuing provision of school places."(3)

That Report contained the argument that,

"At a time when the staffs of diocesan offices are assuming greater responsibility for administrative and financial matters, we question whether it is any longer appropriate to entrust the purely administrative work of maintaining church schools to clergymen whose professional training and experience have been in other fields."(4)

The Carlisle Commission recommended, too, that consideration be given to the career structure of diocesan directors of education and suggested that directors be appointed for a period of seven years in the first instance, the office to be renewable thereafter for three-year periods.<sup>(5)</sup>

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(1) Carlisle Report, (1971), p.26.

(2) Ibid., p.126.

(3) Durham Report, (1970), p.271.

(4) Ibid.

(5) Carlisle Report, (1971), pp.106-107 and p.126.



It was found that the number of years of occupancy of the post of director in the Anglican dioceses in the post-1944 period varied widely, from one year to 27 years; among the apparently successful long serving diocesan directors of education was Canon L. B. Tirrell, for 23 years from 1949 Diocesan Director of Education for the Dioceses of London and Southwark. An analysis of the number of years of tenure of diocesan directors of education in the Anglican dioceses in England since 1944 is contained in the Appendix.<sup>(1)</sup> Only rarely has the person appointed as director been a layman.<sup>(2)</sup>

Headteachers of the aided primary schools in the sample of 14 dioceses were asked, by questionnaire,

"In the event of your Managers seeking, or having sought, financial aid towards the cost of a new school building, or towards the cost of extensions or improvements to your existing building, how helpful is the Diocese likely to be - or did it prove to be?"<sup>(3)</sup>

They were invited to use, in their replies, the five-point scale, 'A' to 'E', where 'A' represented a high level of concern and involvement and 'E' represented no involvement and complete unconcern; the 'B' would, then, represent a level below 'A', and 'C' a not unsatisfactory response.<sup>(4)</sup> Responses were received from 213 headteachers of whom 190 or 89.2 per cent offered 'A', 'B' or 'C' responses.<sup>(5)</sup> It cannot be said that the 23, or 10.8 per cent, who offered a 'D' or an 'E' response necessarily expressed dissatisfaction with the level of diocesan concern or involvement; not all

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(1) Appendix, pp. xli - xlii.

(2) Ibid.

(3) Appendix, p. xxvii, Q.11.

(4) Ibid.

(5) The responses were: A - 124, B - 42, C - 24, D - 6, E - 17.



headteachers offered an explanation for their low rating of diocesan attitude but the eight who did so wrote in terms either of doubt about the long-term future of their small schools in old buildings or of endowment income which rendered them financially independent both of parish and diocese. Few if any of the headteachers who completed the questionnaire were, then, aware of any serious dissatisfaction with, or anticipated concern about, diocesan financial attitudes by the managers of their schools. No headteacher who answered this question confessed to ignorance of those diocesan attitudes. A similar question addressed to headteachers of the identified Anglican aided and special agreement middle and secondary schools in the English dioceses produced a response comparable to that from the primary school headteachers.<sup>(1)</sup> An 'A' response, whether by a primary, middle or secondary school headteacher, is not necessarily to be equated with complete reliance by managers or governors upon diocesan financial resources but is a measure of expected, or actual, diocesan involvement. One 'A' response, in respect of an aided secondary school in the Province of York, was qualified by the comment,

"The diocese has always supported the school financially, but the Parent Teacher Association and school have raised £45,000 over the years and have promised £6,000 towards the cost of extensions."

There was frequent reference in questionnaire responses, and in booklets and pamphlets accompanying returned questionnaires, to fund raising activities, some organised by the managers or governors of aided schools, others by the schools or the parishes. Many of those were simple sales of work or jumble sales, others were elaborate summer fetes

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(1). That response was: A - 64, B - 21, C - 11, D - 3, E - 4.

or Christmas fairs. Experience suggests that, in appeals for funds within a parish, where necessarily there is a finite amount of money available for the responses to those appeals, much depends on the relative activity of the organisers of appeals unconnected with the Church school or with the Church generally. A distinction is evident between parent-teacher associations, one of whose activities might be fund raising, frequently within a social function, and associations with memberships wider than the immediate families of pupils in the schools. One such association, "The Friends of St Mary's School" was described as,

"....a society formed by the Foundation Governors to encourage closer links with the school and to help raise the money which must be paid annually to the Voluntary Schools Association to maintain the fabric of the school buildings....The 'Friends' also have to raise money for the new extensions."<sup>(1)</sup>

A section of the questionnaire to aided primary school headteachers sought information concerning the attitudes of local education authorities towards Anglican aided schools in their areas. The question, which was to have been answered by reference to the five point scale, was,

"How would you rate diocesan relations with the L.E.A. responsible for the maintenance of your school?"<sup>(2)</sup>

The question was neither well nor widely answered; some ten per cent of those who returned answered questionnaires provided responses by using the rating scale and in terms of the degree of cordiality of, and of concern and cooperation in, relations between diocese and local authority, but a greater proportion answered the question in terms of repairs to, and

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(1) from a pamphlet contained within a questionnaire returned by the headmaster of St Mary's C.E. Secondary School in the Diocese of Salisbury

(2) Appendix, p. xxvii, Q.11.

maintenance of, the school buildings. Typical of those unsolicited responses were,

"The L.E.A. do make 100 per cent certain that they are liable for repairs - there have been polite arguments...."

and,

"....maintenance tangles take months to sort out before action is taken."

The questionnaire to incumbents with Anglican aided and controlled primary schools in their gift contained the question,

"Would you say that the costs to your parish of maintaining a voluntary aided primary school are, in relation to parochial financial commitments generally, and in the long term, likely to be:  
intolerable?  
onerous?  
equitable?  
slight?  
insignificant?"

Six of the 113 incumbents who returned answered questionnaires did not offer a response to this question; of those who did, approximately one-third described the costs as onerous or intolerable, one-third as equitable and one-third as slight or insignificant.<sup>(1)</sup> Not every incumbent responded to the suggestion that they might comment on the response offered to the question but such comment as was made supports the view that the financial responsibility of the managers of aided schools is inequitable, on occasion, both between some parishes within a diocese and between dioceses. It is likely, however, that allowance is to be made

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(1) the responses were:

intolerable	:	9	( 8 per cent)	
onerous	:	28	(25	)
equitable	:	35	(31	)
slight	:	16	(14	)
insignificant	:	19	(17	)



for the variation, between incumbents, in their interpretation of levels of tolerance and significance. Variation of response within a diocese is demonstrated by comments from incumbents in the Diocese of Lincoln,

"School maintenance (for our share) by private charity....Parish Church itself would not be able to maintain it especially, as is likely, an extension of buildings may be required in future."

"....there is provision made in the annual budget of the Church and, at the moment, there seems to be little or no difficulty....Of course, you speak of long term....who knows....?"

"....our endowment income, hitherto adequate for our maintenance needs, has been overtaken by inflation."

"In this parish the problem is aggravated by the fact that the Managers, in good faith, undertook the building of a new school in 1967. The erosion of money values has made for a very steep rise in maintenance costs."

"It is only tolerable in small communities if there is some endowment....we may have to consider going controlled."

Circumstances within parishes in a number of dioceses have caused variation in the burden of financial responsibility for an aided school, for example,

"It does seem that a small congregation in an inner-city area should not be expected to support a school - yet Church schools are perhaps more necessary in such areas...." (Diocese of Manchester)

"(the Church)....has an annual effort to raise money for the school and it does receive good support from the village. The school has been extended and response from the newcomers has been good." (Diocese of Hereford)

"So many parents take the line, 'We pay rates, why should we give further money to maintain an aided school?' So the responsibility devolves upon the minority of parishioners who regularly attend church, many of whom do not have children in the school." (Diocese of Bath and Wells)

"In a small country parish with a large and magnificent church to keep up, any other expense than the Church Restoration Fund, including the parson's

expenses, is intolerable...." (Diocese of Norwich)

Until 1958 no part of the central funds of the Church of England had been used in support of Anglican voluntary school provision in the English dioceses. In that year the provisions of the Church Schools (Assistance by Church Commissioners) Measure, 1958, were implemented;<sup>(1)</sup> those provisions were,

"1.-(1) The Church Commissioners shall have power to make payments out of their general fund to the Central Board of Finance of the Church of England for the provision of financial assistance for Church of England aided schools and Church of England special agreement schools in accordance with the provisions of this section.

(2) The aggregate amount of any payments made under the foregoing subsection shall not exceed one million pounds, and no such payment shall be made after the expiration of the period of twenty five years beginning with the date of the passing of this Measure.

(3) The Central Board of Finance of the Church of England shall out of moneys paid to them under subsection (1) of this section make to such diocesan bodies as they may think fit:-

(a) payments by way of grant or by way of loan, or partly by way of grant and partly by way of loan, for the improvement or extension of the buildings of secondary schools which are Church of England aided schools or Church of England special agreement schools or for the provision of sites or buildings for such schools.

(b) payments by way of loan for the improvement or extension of the buildings of primary schools which are Church of England primary schools or for the provision of sites or buildings for such schools."<sup>(2)</sup>

From the early, and simplistic, statements of intent during debate on the Measure that the one million pounds from the general fund of the Church

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(1) as to the debate leading to the preparation of the Measure, see Chapter 3, pp.47-50.

(2) Church Schools (Assistance by Church Commissioners) Measure 1958, s.1.



Commissioners be made available to the dioceses at the rate of £40,000 each year for a period of 25 years,<sup>(1)</sup> it is tempting to infer that each of the 42 Anglican dioceses concerned<sup>(2)</sup> would have received approximately £950 in each of the 25 years. That is the, so it may be thought, modest order of magnitude of the sum authorised to be paid to the dioceses but, in the event, the Church Commissioners reserved to themselves complete freedom of action as to the amount of assistance to be given in any one year<sup>(3)</sup> and the Measure provided that the moneys were to be paid by the Central Board of Finance "to such diocesan bodies as they may think fit".<sup>(4)</sup> A final payment of £35,000 is to be made by the Church Commissioners into the Church Schools Fund of the Central Board of Finance during 1978.<sup>(5)</sup>

Grants and loans from the central Church Schools Fund are, and have been, sought on the initiative of the diocese, and usually of the diocesan director of education, and not of individual bodies of managers or governors; there is no formula for the allocation of particular percentage sums annually to a diocese.<sup>(6)</sup> The Schools Officer of the General Synod, formerly Church Assembly, Board of Education receives diocesan applications for grant or loans and makes recommendations, through his Board, to Central Board of Finance who in turn make payments to diocesan education committees or to diocesan boards of finance.<sup>(7)</sup>

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(1) C.A. 1178, p.2, and see Chapter 3, p.47 of this work.

(2) Section 3 of the Measure excludes the Diocese of Sodor and Man, with in 1958 and in subsequent years only one Anglican voluntary school, from benefit.

(3) Report, C.A. 36.3, p.328.

(4) Measure, 1958, s.1.(3).

(5) in letter received from the Financial Secretary to the Church Commissioners, dated 17 August 1977.

(6) in letter received from the Assistant Secretary, Central Board of Finance of the Church of England, dated 26 August 1977.

(7) Ibid.



Criteria used in determining the amount, if any, of a loan to a particular diocese in any year are stated to be,

"....the percentage of a diocesan school building programme which has been carried out;

the actual content of a programme over the next three years;

the resources available to a diocese for church schools;

and

a comparison of income with expenditure over the previous year." (1)

The "smaller number" of applications for grants, necessarily confined to secondary school projects, are "dealt with on their merits". (2) Loans to dioceses are interest free and are repayable by equal annual instalments over a period of 20 years. (3) The decision was made in 1973 by Central Board of Finance that no grant be made after 1978 but that the continuation of the Church Schools Fund should be preserved by re-issuing, as loans, repayments received from dioceses and estimated to amount, in the long-term, to approximately £40,000 in a year. (4) The Assistant Secretary to the Central Board of Finance, in commenting on that decision, wrote,

"The value to the diocese of financial assistance has long been recognised, both for its psychological and its practical help." (5)

Figures relating to the amounts of grant and loan made to individual dioceses from the inception of the scheme in 1958 to August of 1977 have

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(1) letter, Asst. Sec., C.B.F., 26 August 1977.

(2) Ibid.

(3) Ibid.

(4) Ibid.

(5) Ibid.

been provided by the Central Board of Finance and are contained in the

Appendix.<sup>(1)</sup>

A comparison was made between moneys received by grant and loan from the Fund by the urban, the semi-rural and the rural dioceses;<sup>(2)</sup>

TABLE 45

GRANTS AND LOANS TO ANGLICAN DIOCESES IN ENGLAND  
FROM THE CHURCH SCHOOLS FUND OF THE CENTRAL BOARD  
OF FINANCE OF THE CHURCH OF ENGLAND, 1958-1977

Dioceases <sup>(1)</sup>	Grants		Loans		Total	
	£	%	£	%	£	%
the 14 most urban	286,256	54.4	374,800	53.2	661,056	53.7
the 14 semi-rural	136,888	26.0	178,050	25.2	314,938	25.6
the 14 most rural	103,073	19.6	152,700	21.6	255,773	20.7
all 42 dioceses	526,217	100.0	705,550	100.0	1,231,767	100.0

Constructed from figures contained in the Appendix, pp. lix - lx.

(1) excluding the Diocese of Sodor and Man (Measure, 1958, s.3.)

the figures are presented in Table 45 (above). The 14 most urban of the English dioceses together received over 50 per cent both of the grants and the loans made by the Central Board of Finance on the recommendations of the Board of Education during the period from 1958 to 1977. Comparison of the figures for grants and loans to each of the 14 most urban and the

(1) Appendix, pp. lix - lxi. The table transcribed on pp. lix and lx is presented in alphabetical order of diocese; that on pp. lxi and lxi in rank order of size of loan and of grant.

(2) as to the determination of the rural and other dioceses, see Chapter 5, pp.112-114.

14 most rural of the dioceses, a comparison made in Table 46 (below) revealed that the four dioceses with the most successfully implemented post-1944 aided school policies, the Dioceses of Blackburn, London, Manchester and Southwark, were, together with the Diocese of Liverpool,<sup>(1)</sup> the major recipients both of grant and loan. The total amounts of grant and loan received by those five dioceses in the traditional voluntary

TABLE 46

GRANTS AND LOANS TO SOME URBAN AND RURAL DIOCESES IN ENGLAND FROM THE CHURCH SCHOOLS FUND OF THE CENTRAL BOARD OF FINANCE OF THE CHURCH OF ENGLAND, 1958-1977

The Urban Dioceses	Grants	Loans	Total	The Rural Dioceses <sup>(1)</sup>	Grants	Loans	Total
	£	£	£		£	£	£
Blackburn	65,263	74,600	139,863	Salisbury	19,341	22,500	41,841
London	51,000	66,800	117,800	Oxford	20,000	21,000	41,000
Manchester	40,000	49,000	89,000	Peterboro'	10,522	14,500	25,022
Southwark	39,000	49,400	84,400	Lincoln	13,000	11,000	24,000
Liverpool	25,000	37,000	62,000	Carlisle	8,500	11,500	20,000
Chester	10,000	25,000	35,000	Norwich	5,360	12,900	18,260
Birmingham	10,000	20,000	30,000	Truro	-	17,300	17,300
Wakefield	11,180	9,000	20,180	Hereford	8,000	8,000	16,000
Guildford	10,223	9,000	19,223	Gloucester	350	14,000	14,350
Chelmsford	6,000	11,000	17,000	Ely	-	12,000	12,000
Durham	11,590	2,000	13,590	St Eds & I.	2,000	8,000	10,000
Portsmouth	8,000	5,000	13,000	Bath & Wells	8,000	-	8,000
Sheffield	3,000	8,000	11,000	York	5,000	-	5,000
Bradford	-	9,000	9,000	Exeter	3,000	-	3,000

Constructed from figures contained in the Appendix, pp. lix - lx.

(1) excluding the Diocese of Sodor and Man (Measure, 1958, s.3.)

(1) as to the relatively high proportion of aided primary schools in the Diocese of Liverpool, see Chapter 6, p.153.



school strongholds of Lancashire and the London area was, in 1977, £493,063, more than one half of the Church Commissioners' moneys paid in to the Church Schools Fund and, after allowing for loan repayments, approximately 40 per cent of the overall amount distributed from that fund on the recommendation of the Church of England Board of Education.

Amounts distributed by grant or loan to a number of rural dioceses were relatively small. The average overall amount received from the Church Schools Fund, whether by grant or loan, by one of the 14 rural dioceses listed in Table 45 (above) was, in 1977, £18,270; the figure for the Diocese of St Edmundsbury & Ipswich was £10,000, for the Diocese of Bath & Wells, £8,000, for the Diocese of York £5,000, and for the Diocese of Exeter £3,000. It is likely that an interest-free loan or, in particular, a grant of some thousands of pounds would not have been unwelcome to a diocesan education committee but it is to be recalled that the figures here considered are not annual sums but total amounts received, whether or not in a single sum, over a 19-year period of time. This evidence from Central Board of Finance figures does not support the statement by Church Assembly Council of Education in 1956 that unless the one million pounds of Church money were to be made available to the dioceses the "whole.... inheritance" of Anglican voluntary schools would be lost.<sup>(1)</sup>

Published figures relating to grants and to loan advances made to managers and governors of voluntary schools by the Department of Education and Science and, earlier, the Ministry of Education do not for every year contain analyses by denomination. Figures relating to the Anglican and Roman Catholic voluntary schools in England and Wales<sup>(2)</sup> for the years

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(1) as to this, see Chapter 3, p.47.

(2) Separate figures for England and Wales are not published.

1953 to 1969 are available; extracts from those figures are presented in Table 47 (below). The table serves two purposes; it illustrates the scale of government grants and loans to the managers and governors of the Anglican voluntary schools in England and, albeit to a relatively small extent, in Wales,<sup>(1)</sup> and demonstrates the relative levels of voluntary school activity of the Anglican and Roman Catholic communities

TABLE 47

GRANTS AND LOANS BY THE MINISTRY OF EDUCATION AND THE DEPARTMENT OF EDUCATION AND SCIENCE TO MANAGERS AND GOVERNORS OF ANGLICAN AND ROMAN CATHOLIC VOLUNTARY SCHOOLS IN ENGLAND AND WALES, 1953-1968

	Church of England Voluntary Schools (including Church in Wales)			Roman Catholic Voluntary Schools		
Year	Grants	Loans	Total	Grants	Loans	Total
	£	£	£	£	£	£
1953	244,566	45,966	290,532	300,327	94,966	395,293
1956	611,745	145,707	757,452	1,262,161	445,236	1,707,397
1959	742,684	356,795	1,099,479	1,444,677	849,919	2,294,596
1962	2,248,193	214,610	2,462,803	6,913,762	1,360,327	8,274,089
1965	3,112,830	244,037	3,356,867	6,944,991	2,060,349	9,005,340
1968	4,894,668	495,119	5,389,787	9,780,031	1,846,574	11,626,605

Constructed from figures contained in the Annual Reports of the Ministry of Education and the Department of Education and Science (see, for example, Ministry of Education, Education in 1953, [1954], p.12.)

in England and Wales. There was marked variation from year to year in the amount of government loans to managers and governors of voluntary schools.

(1) as to the proportion of Anglican voluntary schools in England and in Wales, see Chapter 5, Table 16, p.107.

The general upward trend in those amounts is attributable, at least in part, to the fall in the value of the pound sterling but loans in respect of Anglican voluntary schools were consistently at a lower level than those concerned with Roman Catholic schools. Comparison, quantitatively, of the relative levels of those loans, in a particular year or in each year, might be misleading in that it is unlikely that all bodies of managers and governors, whether of Anglican or of Roman Catholic schools, made arrangements for the funding of their major building projects which included identical proportions of loan capital. Nonetheless, the figures are indicative of a higher level of Roman Catholic than of Anglican commitment both to capital investment in voluntary school provision and to sustained involvement, by the servicing of loans, in that provision. The figures relating to grant include amounts for maintenance contributions towards repair costs incurred by managers and governors and grant aid towards capital expenditure. They reflect the increases in 1959 and 1967 of the rate of grant and, again, the progressive deterioration of money values. The increase in the amount of the grant for Anglican schools by a factor of 20, but for Roman Catholic schools by a factor of 33, in the years from 1953 to 1968, is further illustration of the pattern, identified earlier,<sup>(1)</sup> of the relatively higher level of voluntary school provision in the Roman Catholic dioceses of England in the post-1944 era.

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(1) as to this, see Chapter 2, pp.26-27.



CHAPTER EIGHT

AIDED, SPECIAL AGREEMENT AND CONTROLLED STATUS:  
OPINION AND PRACTICE IN SOME PARISHES AND SCHOOLS  
IN ANGLICAN DIOCESES IN ENGLAND

"I think the significant difference between the Catholic school provision and that of the Church of England in the past may have centred round the degree to which voluntary aided as against voluntary controlled status has been adopted. Financially the controlled status is a great advantage, but one gathers from the Anglican experience that it does not necessarily meet the more specific aims of voluntary bodies. We have attempted to consider the transfer to controlled status due entirely to the economic situation, but it seemed that the advantages did not outweigh the disadvantages and so we have continued to make our provision on the assumption that the community, valuing that which it is paying for, would still be able to sustain the percentage of grants falling to be met both in the capital provision and in the on-going maintenance of our schools."

Canon C. Glass, Chairman of the Liverpool Archdiocesan Schools Commission, in his reply dated 2 November 1976 to a questionnaire addressed to the Roman Catholic Archbishop of Liverpool.

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The decision that a particular Church of England voluntary school should become an aided school or a controlled school, however that decision was made and with whatever motive, imposed upon the school and the community which it served one or other of two sets of conditions for worship and religious education, for staffing and for the use of the school building outside school hours.<sup>(1)</sup> In this section of the work consideration is given to the views of headteachers, incumbents and others on the effects of aided and controlled status on the life of the school and of the local community. Towards this end the questionnaires sent to the 496 headteachers

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(1) as to the two sets of conditions, see Chapter 7, pp.194-198.

of Church of England voluntary primary schools in 14 Anglican dioceses<sup>(1)</sup>  
contained a section which asked, of the headteachers of the aided schools,

"What would (a) your school  
and (b) the parish generally  
gain and lose if your managers were to relinquish  
aided status so that your school became a con-  
trolled school?"<sup>(2)</sup>

and, of the headteachers whose primary schools were controlled schools,

"If it were now to be possible for managers of  
controlled schools to apply for aided status,  
and if your managers were to seek and obtain  
that status for your school,.....what benefit  
would your school derive from a change to aided  
status?"

Three quarters of the headteachers of aided schools from whom answered  
questionnaires were received, 189 out of 252, responded to this particular  
question. The balance of response was that there would be some loss,  
both to the school and to the parish, if aided status were to be relinquished  
but some envisaged little or no gain or loss, and a small number some gain,  
to school and parish in controlled status.<sup>(3)</sup> It was not always possible  
to differentiate, in the responses, between anticipated effects upon the  
school and upon the parish. Not all who expressed the view that little  
or nothing would be gained or lost by a change from aided status elaborated  
upon that view but it is evident that the anticipated continuity of practice  
is not to be interpreted as the perpetuation of a single and universally  
recognised pattern for the conduct of Anglican aided primary schools either

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(1) for details of this sample of headteachers, see Chapter 1, p.11.

(2) Appendix, p. xxviii, Q. 13.

(3) The figures are: loss to school, 66.7%  
loss to parish, 56.4%  
little or no gain/loss to school, 24.3%  
little or no gain/loss to parish, 35.8%  
gain to school, 9.0%  
gain to parish, 7.8%

within a particular diocese or in the English dioceses generally. Two statements by headteachers of rural schools in the Diocese of Carlisle,

"Our local links would continue as before and the Anglican emphasis would remain unimpaired."

and

"Parson only in school to talk to children about ten times in last twenty years, no special religious functions are arranged for them. There is no Sunday School. The Diocesan adviser calls once every five years - we wouldn't lose anything .....The majority of the parents are not concerned with the Church so continuance as aided is immaterial."

and two in the Diocese of Salisbury,

"There would not necessarily be any loss. A well-run school with a properly-balanced curriculum can and should contribute to the neighbourhood through its ethos and all activities, whatever its 'status'. Also, a county school or a Church school should seek to draw on the goodwill of the local community, which will include the church."

and

"The head/incumbent relationship is more important than the status of the school"

illustrate that lack of uniformity of practice in the Anglican aided schools in the sample.

The few headteachers who wrote in terms of a gain to the school or the parish if their schools were to become controlled schools were concerned entirely with material, especially financial, gain. The reply from the headteacher of an urban school is typical:

"My job as head would be relieved in the practical sense in that there would be no problem as to who is responsible for what, a constant source of delay in getting essential projects dealt with (e.g. is it an improvement? - is it part of the fabric? etc.) - and the parish would be relieved of the financial burden."

The majority of those who answered the questionnaire, and who anticipated



some loss to school and parish with loss of aided status, were concerned lest their schools might lose the contacts with the local clergy, the school worship in the parish church and the links, generally, with the parish. Most recognised that there would necessarily be a loss of Church control of the managing bodies of their schools. Two replies from headteachers of schools in the Diocese of Canterbury illustrate, on the one hand, the relationship of an aided school with its small rural community and, on the other, the activities of an urban school with aided status:

"Loss to school - Our independence! We function more like a Private School. We have a very high reputation. We are rather an embarrassment to all. The official mind likes to forget that we exist. Gain? We might gain better buildings.

Loss to parish - The village has no shop or pub - the Church and the school are focal points. Both Church and School are flourishing largely due to the calibre of the people within them. Without the school the Church might not get the initial loyalty of its young people."

and

"Loss to school

1. Regular teaching by clergy and very close communication with Church
2. Fortnightly sung Eucharist which parents and parishioners also attend
3. Festival services in church attended by parents and parishioners
4. Ability to select practising Christians to staff the school
5. The opportunity for the children to use the church as frequently and as naturally as they do their school buildings

Loss to parish

1. Potential confirmation candidates
2. Candidates for Cubs, Brownies etc.
3. A service of disseminating Church news etc. including details of activities
4. £100 p.a. charity collections by pupils
5. Loss of congregations at church services."

The headteacher of one Anglican aided primary school wrote, of schools

with controlled status, that,

"....many controlled schools get the best of both worlds - depending upon the head - they retain their links with the Church, but also get their basic material needs much more easily."

Considerable evidence in support of that claim was found among the 146 replies from headteachers of Anglican controlled primary schools to the question relating to the advantages of aided status. One quarter of the replies indicated some advantage to a school were it to become an aided school but the majority, some 70 per cent, felt that a change from controlled to aided status would bring little or no advantage to their schools.<sup>(1)</sup> Four of those few who saw some disadvantage in aided status for their schools offered explanations for their statements; two, both in urban areas, feared that the school buildings might be less well maintained, one put forward the view that "....to regress to a state of denominational insularity would be no benefit at all" and another that it would be "a retrograde step in an ecumenically-minded area".

Those headteachers of controlled primary schools who saw some advantage in aided status for their schools explained their position largely in terms of the relative freedom from local education authority influence in the making of appointments to the staffs of their schools and of the greater local interest in the schools that might be generated. Typical of the comment received was,

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(1) There were 244 answered questionnaires from headteachers of Anglican controlled primary schools; 146 contained replies to this question. Analysis of the replies showed:

loss to the school if aided:	7 ( 4.8 per cent)
gain to the school if aided:	36 (24.7 per cent)
neither gain nor loss if aided:	103 (70.5 per cent)

"The advantage of aided status is obvious - two-thirds managers and the right to appoint head and staff...."

and

"If we were aided....perhaps the managers' meetings called by the Vicar would be better attended."

Only two headteachers saw in aided status increased opportunity for denominational teaching and activities in the school. One wrote of "the greater scope in an aided school for the teaching of Anglican Church Doctrine" and the other of "a lessening of restriction on religious services in Church". The inference to be drawn is that in some at least of the Church of England controlled primary schools in the sample either the headteachers were satisfied with the opportunities offered by controlled status for the conducting of their schools as Anglican schools or that no advantage was taken of those opportunities.

Of the 103 headteachers who saw little or no advantage in aided status for their schools only five elaborated; one stated that aided status "....would give the school absolutely nothing that it does not already have", another that "....relationships with the Church are cordial and uninhibited" and another that "....the children would be unaffected if the school became an aided school". One wrote,

"There would be very little advantage as we have maintained a close association with the Church and the financial involvement of a change of status would be out of all proportion to the benefits derived from it."

and one, the only headteacher in the sample to state explicitly that practice in a controlled school might, on occasion, be counter to principle, replied,

"There would be no advantage in aided status.... but the connection with the Church would be legal and not depend on the goodwill of individuals to the same extent."



The 158 incumbents identified as having each had, in 1972, both an aided and a controlled Anglican primary school within his gift were asked, by questionnaire, the two related questions,

"What, in your opinion, would be the chief effects upon a parish if its aided primary school were to assume controlled status?"

and

"What, in your opinion, would be the chief effects upon a parish if its controlled primary school were to lose that status and become a country primary school?"<sup>(1)</sup>

Answered questionnaires were received from 113 incumbents in 33 Anglican dioceses and all offered some response to those questions. No incumbent saw any advantage in relinquishing controlled status in order that a school might become a county school<sup>(2)</sup> and only one pointed to any advantage in relinquishing aided for controlled status, that advantage was stated in terms of "....relief from finding £500 or so per annum for the diocesan scheme". Twenty-eight incumbents, some 25 per cent of those who answered the twin questions, forecast little or no difference within the parish if an aided school were to become controlled; and 18, about 16 per cent, were of the opinion that a change in the status of a school from an Anglican voluntary controlled primary school to a county primary school would have little or no effect upon the parish. A variety of reasons was offered in support of those forecasts and opinions.

The majority view of the incumbents was that there would be some loss to the local community both in the case of an Anglican primary school which might lose its aided status and where an Anglican controlled primary school

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(1) Appendix, p. viii, Q.1. (a) & (b).

(2) as to the procedures to be adopted in the relinquishing of controlled status, see Education Act 1944, ss.13.(1) and 14.

might lose its voluntary school status completely and become a county primary school. In few of the replies was there reference only to the parish; in general, comment and opinion concerned both the school and the community. All but ten of the 43 Anglican dioceses in England are represented in the 113 answered questionnaires: the highest number of questionnaires returned from within a single diocese was eight. Quotations from, and summaries of, individual responses are then to be used here only as indicators of the variety of parochial attitude and are not to be interpreted as being, necessarily, representative of policy, or of activity generally, in any diocese. Opinion by incumbents each with recent, and concurrent, experience of both an Anglican aided and controlled primary school on the effect of loss of aided status varied widely; the two extreme views expressed were,

"The loss to a primary school of its aided status....makes it completely pointless in any real terms"

and

"....depends how the situation is being exploited. I have an effective 'aided' regime in a de jure controlled school - due to 3 good (successive) heads."

Few responses approached the extreme view of a controlled school as being "pointless" but there was some support for the view that,

"Once financial obligation disappears, general concern is hard to maintain...."

and that,

"....by relinquishing aided status the Church could no longer claim in this parish that she has a genuine concern for the Church Primary Education of the children in the area."

Several incumbents in each of whose parishes there was a separate Anglican infant and junior school, the one controlled and the other aided, subscribed to the view that,

"I don't think that aided status means much at the Infant level."

In more than one third of the 113 responses from incumbents with both aided and controlled schools there is the suggestion of irregularity in the conduct of the controlled school but it was found to be impossible to determine, from many of those responses, whether a suspected irregularity amounted to malpractice or "exploitation". A sample of those responses, believed to be representative, where there is that suggestion of irregularity is transcribed below:

"....I regard controlled status as a good 'investment' for the Church without financial responsibility."

"Very little difference between aided and controlled....I do the same syllabus in both. It may depend on the headteacher though."

"If you have a sympathetic Head and Staff in a Controlled School the school's relationship with the Church and village is the same as that of an aided school."

"In my experience as incumbent I have found little difference between the Aided and Controlled Schools and the headteachers of both have been generally very cooperative."

"I don't suppose it (change from aided to controlled status) would have any practical effect, if the purpose of Aided and Controlled schools is turning out young Christians - preferably C. of E.. I should only be sorry....because, being conservative in every way, I detest all sorts of change."

The view that the staff of an Anglican voluntary school was of greater significance than its status was commonly expressed by incumbents as too was the suggestion that the relationship between incumbent and headteacher was important; for example,

"Provided that it is a Church school the status (is) really not of much account - it is the quality of staff that counts, not merely status."

and,



"....the success of either a controlled or an aided school depends on the relationship of headteacher and incumbent."

In only one response concerning the change from aided to controlled status is there recognition that continuity of intimate relationship between church and school is, in the long term, uncertain:

"It would mean ultimately that the staff ultimately (sic) would be unlikely to be the devoted Church staff they are at present."

A number of responses refer to the change which would occur in the composition of the school managers should an aided primary school lose that status and become a controlled school, and to the consequent inability of the minority Church representatives to secure, necessarily, a headteacher or member of staff with Anglican conviction or background. The view is commonly expressed that,

"The most serious effect of a change to controlled status....(would be) the loss of the controlling vote in the appointment of the Head. This is vital if any worthwhile Church connection is to be retained."

Not every incumbent with both an aided and a controlled primary school within his gift has experienced that difficulty. One incumbent wrote of the controlled school that,

"The constitution of the Managers presents no problems. On one occasion the nominated members by the local council included my two church-wardens...."

and another claimed that for the aided junior school in his parish to be a controlled school would have "no effect whatsoever" in that,

"....our two schools have the same six managers:  
St Paul's Junior (Aided) - 4 appointed by P.C.C.  
and 2 by L.E.A.  
St Paul's Infant (Controlled) - 2 appointed by  
P.C.C. and 4 by L.E.A."  
(P.C.C. - parochial church council)

Many of the replies by incumbents to the question concerned with a school's loss of controlled status contained some reference to "loss of facilities for teaching the Christian faith", "loss of contact with children and staff" or "loss of contact with parents". While reaction to that hypothetical situation varied, in general, from "disastrous" to "retrograde step", several responses, from incumbents in rural areas, indicated that such loss of voluntary status for a village school would be of "little consequence". That apparent want of concern is perhaps to be explained by the statement made by one incumbent who, at the time when he answered the questionnaire, was also bishop's visitor and an inspector of religious education in a largely rural diocese in the Province of York:

"In the smaller rural parishes the status of the school does not matter much. I know of villages with County Primary schools where to all intents and purposes the relation of Church and school is the same as it would be with an Aided school. This is partially due to having a cohesive community, partially to the fact that a small-staffed school welcomes help from the Rector, if only to give the teachers some time off from the class!"

This evidence from incumbents with aided and controlled primary schools in their gift suggests that it was not uncommon for the distinction in those schools between aided and controlled status to be blurred and that a number of the controlled schools were not conducted with due regard to the legislation relating to those schools. <sup>(1)</sup>

The questions posed to the headteachers of some Anglican primary schools and concerned with hypothetical changes of the status of their schools were also put to the headteachers of each of the identified Anglican

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(1) as to this, see Chapter 7, and especially pp.194-195, concerned with denominational religious instruction in controlled schools

voluntary middle and secondary schools in the English dioceses. . The questions generated comparatively little response; of the 186 headteachers who returned answered questionnaires 82 offered some comment about the anticipated gain or loss to their schools and to the local communities if there were to be a change to controlled, or to aided, status. The generality of the responses were concerned, not with religious education and links with the Church generally, but with organisational and administrative problems consequent upon a change of status. Two responses typical of those received from headteachers of aided middle and secondary schools are,

"At present the local education authority is most punctilious in its respect for the Aided status of the school (e.g. consultation over the years on reorganisation). This would not be the case if we were controlled."

and,

"If we were controlled we should lose the headmaster's influence on the appointment of staff and the acceptance of pupils into the schools."

Headteachers of controlled middle and secondary schools wrote in terms of the improvement in relationships with local authorities and the relative autonomy of the headmaster to be expected if their schools were to be able to, and were to, become aided schools. A number of headteachers, both of aided and of controlled secondary schools and not all of nineteenth century and earlier foundation, wrote of the "great social standing" of their schools which, they suggested, would neither be enhanced by the attainment of aided status nor impaired by the imposition of controlled status. Two replies, representative of only 11 which were concerned with the Anglican foundation of the school, offered widely differing commentaries on controlled status for secondary schools; one, from the headmaster of an aided secondary modern school founded only in 1965,



"In practice, if we became a Controlled school, I would feel inhibited in that I would have lost the legal right to involve school intimately with Church and vice versa. The current Church presence lawfully provides a firm base from which I as head can make manifest my own faith. I think I am saying that the Christian presence in schools needs the structure of aided status."

the other, from the headmaster of a seventeenth century foundation which had become a controlled grammar school for boys, is reminiscent of replies received from headteachers of independent and direct grant grammar schools,

"We already enjoy the active interest of the Diocese through our Foundation Governors and our situation within the Close which brings us into frequent contact with the Dean and Chapter and enables us to use the Cathedral on numerous occasions. The Bishop is our Chairman and the Dean and the Diocesan Director of Religious Education are members of our Governing Body.... In brief, we enjoy our present situation."

Headteachers of the 21 identified Anglican special agreement middle and secondary schools were asked, in the variant of the questionnaire which they received,

"Are there any circumstances in which it would be beneficial to your school if it were to be granted aided status?"(1)

Twenty of the 21 headteachers returned answered questionnaires and all 20 offered a response to this question; only two suggested that aided status might benefit their schools. Both were concerned with the staffing of the schools; one pointed out that if the school were aided "...the Church would take the chair at the appointment of any future heads", the other stated that,

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(1) as to the procedures to be adopted to effect that change of status, see Education Act 1944, s.15.(5) and, as to the difference in status see Chapter 7, pp.194-198.

"In Special Agreement schools the head and staff are officers of the L.E.A. This, I think, is important."

The Durham Report suggested that "it would seem sensible" to abolish this special category of voluntary school and argued that "...it should not be legally or administratively difficult" to convert them into aided schools.<sup>(1)</sup>

Questionnaires to the head deaconesses of the Anglican dioceses in England,<sup>(2)</sup> and to the diocesan secretaries and some members of the Mothers' Union and Young Wives groups contained a short explanation of the sub-division of Anglican voluntary schools into aided and controlled schools as an introduction to the question,

"What, in your experience, is the practical effect of this sub-division upon the life and work of the C.E. day schools in your Diocese?"

Of the 83 answered questionnaires received, 34 contained a response to this question. More than one-half of those responses reflected, simply, the technical difference between aided and controlled status but 15 contained statements which support views, presented above, offered by headteachers and incumbents. Four representative statements are transcribed here; three were written by head deaconesses

"I worked in a parish where the aided school became controlled....where the parish makes no financial contribution it would seem that they soon lose interest in the school."

"Having worked as vicar's wife in a rural parish with a controlled school....we experienced most of the benefits which normally apply to aided status."

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(1) Durham Report, (1970), p.257.

(2) Appendix, pp. xvii - xviii, Q.3.

"On the whole we are fortunate that in our controlled schools the heads and a large proportion of the staffs are church-goers or favourably disposed so that there is a happy relationship between the schools and the Church and the approach to religious education is virtually the same as in aided schools."

and the fourth was written by a diocesan secretary of the Mothers' Union,

"Some parishes feel that it is still their school even when it is controlled, on the other hand some parishes feel it is an additional burden to maintain an aided school."

The statement by one incumbent that if the controlled school in his parish were to become a county school there would be,

"....a loss of Church teaching requested by the parents under Controlled Status"

is the only reference, whether by incumbent or headteacher, in questionnaire responses to the requirement in the Education Act, 1944, that,

"Where the parents of any pupils in attendance at a controlled school request that they may receive religious instruction in accordance with the provisions of the trust deed relating to the school, or where provision for that purpose is not made by such a deed in accordance with the practice observed in the school before it became a controlled school, the foundation managers or foundation governors shall, unless they are satisfied that owing to special circumstances it would be unreasonable so to do, make arrangements for securing that such religious instruction is given to those pupils at the school during not more than two periods in each week." (1)

In 1965, and some ten years prior to the evidence quoted above, the National Society published a pamphlet, 'Church Schools: Questions and Answers', in which, under the heading "Are not controlled schools good enough?", reference is made to,

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(1) Education Act 1944, s.27.(1).



"....the division of the religious teaching into an undenominational Agreed Syllabus, which is compulsory, and denominational instruction which is optional and has to be requested by parents...."(1)

followed by the statement,

"It is unfortunately necessary to point out that it is not honest to lay the financial responsibility on the State by accepting Controlled status and then try to retain the rights of aided status."(2)

It is thought to be unlikely that, in the examples cited in this chapter where the work and ethos of an Anglican controlled school is equated with that in an Anglican aided school without note of reservation, the head-teacher or incumbent can have acted in ignorance of the legal distinction between aided and controlled status.

One incumbent with both an aided and a controlled school within his united benefice stated that, if the aided school were to lose that status,

"....the main effect upon the parish would be the difficulties experienced in booking the school, at short notice, for parochial functions....(it) is heavily used by various organisations. At present the vicar virtually controls the bookings and use of the premises."

No other questionnaire response, either from a headteacher or an incumbent, contained any reference to the evening or weekend use of the school premises as a major gain or loss to a parish.<sup>(3)</sup> However, evening and weekend use by Church groups, and other organisations, of Anglican school

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(1) National Society, 'Church Schools: Questions and Answers', (London, 1965), p.5.

(2) Ibid.

(3) as to the conditions under which a voluntary school building is available for local community use, see Chapter 7, pp.196-197.

premises was thought to be an accepted factor in voluntary school organisation in many parishes and the questionnaire to the headteachers of the Anglican voluntary middle and secondary schools, and to the sample of primary schools, contained the question,

"Is any part of your school building used regularly, out of school hours, by the parish or deanery? If so....details, please."

All the answered questionnaires contained some reply to this question. Of the 629 schools represented by the headteachers' responses<sup>(1)</sup> the premises of 226, 35.6 per cent of that total, were used regularly by local communities. The highest figure, 46.3 per cent, was recorded for the aided primary schools; the lowest, 14.1 per cent, for the controlled middle and secondary schools.<sup>(2)</sup> Greater use was made of the aided school premises, where legislation affords greater opportunity for that use, than those of the controlled schools; comparison of the figures for the aided and the controlled primary schools in the sample, however, show that the difference in the levels of usage, 46.3 per cent and 37.7 per cent respectively, was not remarkable. Almost all of the evening and weekend activities in the schools were found to be church-related, the most frequently recorded activities were choir practices, meetings of parochial church councils, guides, brownies, scouts, cubs, Mothers' Union and young wives groups, and social evenings associated with fund raising. It had been anticipated that relatively greater use would have been made of voluntary school premises by the small rural communities

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(1) as to the distribution of the 629 schools, see Appendix, pp. i - ii.

(2) The figures obtained from the questionnaire responses are:

aided primary schools	46.3%
controlled primary schools	37.7%
aided and S.A. middle & secondary schools	24.6%
controlled secondary schools	14.1%

but it was found that, of 35 aided primary schools with no more than 50 pupils on the registers, the buildings of 23 were not used by the village communities in the evenings or at weekends. A reply from the headteacher of one of those schools offers an explanation valid for those communities with a church hall or parish room,

"There is general agreement that all organisations shall use the village hall."

One interpretation of that comment, on discussion with incumbents of rural livings, is that the financial state of village halls, whether or not they be a church responsibility, are frequently in a precarious state and maintenance costs are met only if all parish activities take place there. It is thought that some of the larger parishes, perhaps with a relatively new community centre, might face a similar situation. If the pattern of usage revealed by the responses of the headteachers in this survey be typical of the situation in the Anglican dioceses generally then it could be said that the traditional picture of the Church school as the centre for parish activity has, in recent years, undergone some change.

The simplest experiment conducted with a group of mothers at the entrance to an Anglican voluntary primary school is sufficient to confirm the view that not all parents are aware that there is more than one category of Church day school. The questionnaire to incumbents with both an aided and a controlled school within their gift contained the question,

"What proportion of the parents of children in your voluntary primary schools are aware, would you say, of the difference between aided and controlled status? Ought parents to be aware of these differences, would you say, or is it sufficient that there is a known distinction between a Church school and a County school?"(1)

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(1) Appendix, pp. viii - ix, Q.3.



All but three of the 113 incumbents who returned answered questionnaires gave some reply to these questions. Some 13 per cent of the incumbents stated that all or the majority of parents were aware of the differences between the two types of voluntary primary school, 25 per cent suggested that about one half or a sizeable minority were so informed and 47 per cent that few if any of the parents would be able to distinguish between aided and controlled status.<sup>(1)</sup> The opinion of 69 per cent of the incumbents was that parents ought to be aware of the differences between aided and controlled status. The incumbents who suggested that parents did not need to be aware of the difference between aided and controlled schools were, in general, among those who stated that parents were ill-informed about the schools which their children attended. It is not here suggested that responsibility for ensuring that the constraints attached to controlled status be known to parents necessarily rested with the incumbents, but the evidence obtained from this survey does lend added support to the conclusion reached earlier that a number of the controlled schools within the gift of those incumbents were not always conducted with due regard to the legislation relating to those schools.

Experience suggests that there is confusion and, it may be, ignorance among some members of the staffs of Anglican voluntary schools both on the fundamental differences between aided and controlled status and, among those

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(1) Incumbents were offered six alternative responses to the first of the two questions. Responses obtained are:

all or almost all	2
the majority	13
about one-half	7
a sizeable minority	21
none or hardly any	53
impossible to say	14
no response	3

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Total: 113

in controlled schools, as to the limitations on the denominational life and teaching imposed by controlled status. Questionnaire responses by those incumbents concerned both with an aided and a controlled school to the questions,

"Within your experience, what proportion of candidates interviewed for teaching appointments in your voluntary primary schools are aware of the differences between aided and controlled status?"

and,

"Within your experience would you say that head teachers and assistant teachers in controlled primary schools are aware that there are greater limitations to the giving of denominational R.I. in controlled schools than in aided schools?"

added some substance to those suggestions.<sup>(1)</sup> Less than one-half of the incumbents considered that all, or the majority, of candidates were aware of the differences between aided and controlled schools and only 68 per cent were prepared to state that the headteachers and staffs of the controlled schools in their benefices were aware of the greater limitation to denominational religious instruction in their schools.

Comment by incumbents, in support of their statements as to candidates' awareness of the two distinctive types of voluntary primary schools,

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(1) Incumbents were offered six alternative responses to the first of the two questions, and three to the second. Responses obtained were:

Q. concerning candidates

all or almost all	23
majority	25
about one-half	12
sizeable minority	11
none or hardly any	13
impossible to say	23
no response	6

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Total: 113

Q. concerning staff in controlled schools

Yes	77
No	14
Don't know	15
no response	7

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Total: 113

demonstrates the differing levels of concern for the Anglican schools within their gift and, it is thought, adds additional weight of evidence to the conclusion that not all Anglican controlled schools are properly conducted. The five statements reproduced below are, it is believed, representative of those received:

"....I have never thought of asking them  
- would they not be told this in their  
training college?"

"Impossible to say....question not discussed...."

"The Managers make this quite clear at interviews."

"People in schools in these parts (of the Diocese  
of Blackburn) are fairly knowledgeable about  
Church schools."

"But one always has the problem of selecting the  
best teachers as first priority."

The differing attitudes of incumbents towards, and levels of concern for, denominational religious instruction in the controlled schools in their benefices are evident from comment made in support of questionnaire responses on the subject of staff awareness of the limitations to such teaching; again, it is believed that the statements transcribed below are representative of those received from incumbents:

"They are very hazy...."

"....I have never been made aware by the Heads and  
staff of my controlled school that they know of any  
limitation...."

"If they don't know, I tell them."

"Yes, but in our case they cooperate completely  
with the Church."

"Yes - so much so that it is an excuse for using  
the R.I. period for useful occupations such as  
sorting out the dinner-money."

"Denominational teaching as such is scarcely  
apparent in either of our Church schools."



"No, but of course it all depends on the allegiance and conviction of the teachers towards the Church of England."

The answered questionnaires, generally, contain a great deal of comment on the qualities of teachers in voluntary schools and on the responsibilities, in that regard, of the Church of England colleges of education. Much of the comment reflected the statement by Archbishop Temple in the House of Lords in 1944 that,

"....it is one thing to write religion into the national system, it is another thing for religion to come alive in it, and, of course, we entirely depend upon the teaching profession."<sup>(1)</sup>

Two examples of that comment, from incumbents, are,

"In my opinion the success of either a controlled or an aided school depends on the relationship of headteacher and incumbent....what, however, is more essential than ever is to have teachers who are interested....Colleges run by the Church should have the right to be selective on religious and moral grounds."

"One committed teacher has more effect than any number of legal clauses in a school's foundation."

Two authoritative statements, the first from a Carlisle Diocesan Synod paper, the second made by the Suffragan Bishop of Shrewsbury, of the Diocese of Lichfield, again illustrate the significance of the quality of the staff to effective voluntary school provision,

"The Church must make more efforts to find Christians for its schools if they are to be really effective."<sup>(2)</sup>

"The quality of R.E. in any school, Maintained or Church, will in the end always depend not on syllabi or methods of organisation but on the quality both personal and professional of the

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(1) Parl. Deb., Lords, 5th series, vol. cxxxii, col. 37.

(2) Carlisle Diocesan Synod paper dated 20 March 1976.

teacher. I believe that the Church has to give far more attention to the support of its teachers."<sup>(1)</sup>

Support for the argument that the quality of the teaching staff of voluntary schools is of paramount importance to the work of those schools is contained in the questionnaire response made by the Roman Catholic Bishop of Arundel and Brighton,

"I think the most important task facing the Church authorities with regard to Church voluntary schools is to ensure that they really are striving to be recognisable Christian communities and not simply County schools under different management. Great responsibility lies with the Managers (and) Governors in the exercise of their right to appoint teachers."<sup>(2)</sup>

The Durham Report, in considering the role of the local incumbent within the life of a parish which supports a voluntary school, pointed to

"...,the necessity for patrons to appoint to such parishes only those clergy who have a real concern for church schools and a real contribution to make to them."<sup>(3)</sup>

Questionnaires to patrons contained the omnibus question,

"In coming to a decision as to a suitable clergyman to present to the Bishop after a vacancy occurs in a benefice having within its area a Church of England voluntary primary school, do you (or your Board, or your advisers)

(a) take account of the fact that ordinarily the incumbent is chairman of the managers of that school?

- and if so, do you distinguish between a benefice having an aided primary school

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- (1) Reply, dated 27 September 1976, from the Suffragan Bishop of Shrewsbury to the questionnaire addressed to the Bishop of Lichfield
- (2) in a letter and enclosure dated 17 September 1976
- (3) Durham Report, (London, 1970), p.255.  
as to the right of patrons "to appoint" to a parish, see Chapter 4, p.96.

and one having a controlled primary school?

(b) seek to determine a candidate's views on Church school provision?

and

(c) make known to a prospective incumbent your views on Church school provision?"(1)

Patrons were invited to answer each part of that question by placing a tick in a box adjacent to a simple "yes" or "no" response; in the event few such responses were recorded, the majority of patrons made a single comment upon the question as a whole. Analysis of the responses is, then, not possible but transcripts of examples typical of that comment are thought to provide valuable commentary on the recommendation in the Durham Report concerning clergy appointments:

"In general, when hearing the representations of the Churchwardens on behalf of the parish, schools are not mentioned...."(2)

"....the question of Church School education is of course fully taken into account...."(3)

"We take particular notice of any particulars of the Parish especially work amongst young people. We would not think of appointing someone who was not interested in a school, whether aided, controlled or completely state, in his parish."(4)

"The Patronage Committee would not normally discuss any question about schools unless it was raised by the Churchwardens or by the potential incumbent. Our view would be that any responsibility for a Church school was one of the duties of the incumbent and it ought to be left to his judgment how that duty should be discharged. Only if a potential incumbent manifested views which were perverse or betokened irresponsibility, would we take them into account in reaching a decision

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(1) Appendix, pp. xix - xx, Q.1.

(2) Secretary of the Board of Patronage, Diocese of Wakefield

(3) The Earl of Powis

(4) Secretary, Peache Trustees



about whom to appoint." (1)

"We take a great deal of trouble in trying to find incumbents well-suited to the parishes concerned....But the problem of schools is not one which has arisen. You may take it, therefore, that in our parishes it has not been a matter of primary concern either to us or to the Parish Councils." (2)

"Certainly the existence of schools of all kinds in a benefice, and any position in a school normally held by an incumbent, is a relevant consideration in considering people for appointment. The school in the living, like other aspects of the prospective incumbent's work, might therefore be something to be discussed with a prospective incumbent." (3)

"The Board considers very carefully a prospective incumbent's views and hope he would agree to the value of an aided school." (4)

Limiting factors to the extent of freedom of choice of incumbent were raised by several diocesan boards of patronage; perhaps the most comprehensive commentary, in note form, was,

"Freedom of choice limited

- disinclination of many clergy to move so far north or to move so far out as the periphery of the Diocese
- policy of Diocese to reduce its strength
- effect is to confine the field of selection for many parishes to clergy already in the Diocese.

Thus a small list of candidates: we do our best to pick a man who is, in general terms, of the

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(1) The Librarian (a member of Patronage Committee), Merton College, Oxford

(2) The Master, Corpus Christi College, Oxford

(3) Secretary for Appointments, Prime Minister's Office (as regards advowsons in the gift of the Prime Minister as First Lord of the Treasury and of the Lord Chancellor), The Secretary to the Duchy of Lancaster's Office stated, in a letter dated 21 April 1976, that "Duchy appointments made on behalf of the Queen follow the same procedure as those covered by the Secretary for Appointments at 10 Downing Street."

(4) Secretary of the Board of Patronage, Diocese of Ely

maturity, energy, intelligence, churchmanship and family circumstances to be effective and happy in the cure concerned." (1)

Questionnaires to the five per cent sample of Anglican clergy in England contained a question devoted to the Church of England colleges of education. It was anticipated that the responses would supplement information from other parts of the questionnaire concerned with establishing a general view, from the sample, of the relative priorities within the whole field of the contribution of the Established Church to education in England. (2) It is considered, however, that the responses are of some value to this section of the work but it must be emphasised here both that the views expressed by clergy responses are not to be interpreted as being the view, or representing the view, of any diocese, and that the question was not a part of a planned exercise to examine opinion on the contribution of the Anglican colleges of education to diocesan, or any, voluntary school provision. The first part of the question put to the sample of clergy was,

"What, in your opinion, is the chief advantage today

(i) to a diocese  
and (ii) to the Church of England generally  
in subscribing towards the maintenance of a  
Church of England College of Education (i.e.  
a Church teacher-training college)?" (3)

In all, 295 answered questionnaires were received from the members of the clergy in the sample and 261 contained responses to this question albeit only 24 members differentiated in their replies between the diocese and the Church generally; some members offered multiple advantages in subscribing to the colleges, others were critical of them. Of the 261 members

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(1) Secretary of the Board of Patronage, Diocese of Lincoln

(2) as to this, see Chapter 9.

(3) Appendix, pp. xv - xvi, Q.5.

who replied to the question, 137 or 52.5 per cent, saw positive advantage and 116 or 44.4 per cent no advantage to diocese or Church; eight, 3.1 per cent, claimed too little experience to offer an opinion.

Attempts to classify the responses of the clergy under convenient headings were unsuccessful; the alternative form of presentation, by transcript of sample responses, is again adopted. Comment by those of the clergy who wrote in favour of the colleges included:

"Church Colleges.....are part of the mission of the Church."

"It is not a question of 'advantages' to the Church - it is a question of the Church's obligation to the world that it is called to serve."

"We can never have too many people who care."

"The influence on the young teacher is there however meagre the end result may seem to be."

"(The colleges are).....a line of defence against the day of a new Education Act, which may remove - or try to - religion from the schools."

".....our Colleges give us access to the 'corridors of power'."

"C of E trained teachers are very much in demand for C.E. schools."

Comment critical of the colleges included:

".....the only advantage is prestige - can't afford this."

"The time is past when we can afford the luxury of Church colleges of education."

"I feel that 'Church' teacher training colleges should be abolished. They have not been nearly Christian enough in their approach. We could have done with aggressively Christian education-  
alists, but the colleges have not provided this."

"Unless the Teacher Training Colleges run by the Church are going to turn out teachers advantageous to the Christian Church they have no advantage whatsoever either to the Diocese or the Church of



England generally."

"I used to think that if you could produce enough Christian teachers you were discharging your responsibilities in the field of education. But C of E colleges are often so much larger than they used to be, and many students are as marginally Christian as those in non-Church colleges, that I wonder if there is any future for trying to keep the sheep separate from the goats."

"I would prefer we maintained Chaplaincies rather than try to maintain the Colleges themselves."

Similar criticisms have on occasion been voiced, and answered, in Church Assembly and General Synod. During the debate, in 1956, on the Report 'The Future of Church Schools',<sup>(1)</sup> the Bishop of Bristol said that,

"....on any comprehensive view of the Church's responsibility in Christian education, training colleges and schools were essentially inter-related and not antagonistic. He did not think that the sole purpose of Church training Colleges was to send teachers into Church schools."<sup>(2)</sup>

and, some ten years later and during the course of debate on the Annual Report of the Board of Education for 1965,<sup>(3)</sup> the Bishop of Chichester argued that,

"(Teachers)....were individual Christians with their own vocation and circumstances and there could be no question of directing them any more than they could direct the clergy....While they greatly needed Church-trained teachers for Church schools, he would not like it to go out from the Assembly that it thought a Church-trained teacher who went to a school other than a Church school was departing from his vocation."<sup>(4)</sup>

More recently, and during the General Synod debate on the Report 'The Future of the Church Colleges of Education',<sup>(5)</sup> a member of the governing

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(1) C.A.1178. as to this, see Chapter 3, p.47.

(2) Report, C.A. 36.2, p.263.

(3) C.A. 1577. as to this, see Chapter 3, p.52.

(4) Report, C.A. 46.3, p.721.

(5) G.S. 194.

body of Keswick Hall Church of England College of Education argued that,

"Just because a college is a Church College it does not mean that it necessarily has much Christian impact on its students. There is a wide difference between our Church Colleges in their effectiveness as Christian communities. This is a matter on which it is difficult to be objective, for so much depends on the attitudes and degree of commitment of the principal and staff." (1)

One sees here an analogy with statements as to the effectiveness as Christian communities of Anglican voluntary aided schools.

The second part of the question concerned with Church colleges of education and put to the five per cent sample of Anglican clergy was,

"It seems likely that many of the colleges of education will in future years broaden their courses and perhaps federate or merge with other institutions of higher education. Not all students in those colleges of education would then prepare for entry into the teaching profession. In that event would you wish to modify....(your earlier answer on the chief advantage of subscribing to a Church college)?" (2)

Fewer than one half of the members of the sample who returned answered questionnaires offered any response to this second part of the question and responses suggest that the concept of diversification was not, at that time, well understood by all who received the questionnaire. Opinion was divided between those who supported the view that,

"If the Christian influence broadens a student's horizon, then I am in favour...."

those who argued that,

"In so far as many of the colleges fail to produce many such committed teachers, which is likely to be more evident if mergers etc. take place, it is

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(1) The Rev. A. R. Heawood (Ely), in Report, G.S. 7.1, pp.171-172.

(2) Appendix, p. xvi, Q.5. The questionnaire was sent to clergy during November and December of 1974.



hardly encouraging to church people who are asked to contribute towards them at a time of considerable economic strain."

and those who thought that the developing situation added force to the argument for a withdrawal from direct involvement in higher education in favour of increased involvement in chaplaincies. General Synod Board of Education was evidently aware of such argument and criticism. Its Report 'The Future of the Church Colleges of Education', published in 1974, contains the statement that,

"Through its diversified Colleges the Church will have a bridgehead into the higher education of a society which is becoming increasingly secularised. It is the policy of the Board to give aid and encouragement to the Colleges as they work out their own salvation and grasp the creative possibilities inherent in a situation of change.

The Colleges are themselves acutely aware of the imperfections within their life. Because in some measure they stand apart from diocesan and parish structures, it is easy to set up criteria for them that no one would dream of setting up for other sub-institutions of the Church such as a P.C.C. or one of the voluntary societies. In the Colleges is to be found an inevitable tension between the community of faith and the secular community with its neutral plurality. Within that tension the Colleges offer an opportunity of mission to generations for whom the life of the Church would otherwise be only a marginal influence."<sup>(1)</sup>

Murphy has pointed to the difficulties of managers and governors of voluntary aided schools in appointing and retaining the services of a committed staff in a climate where there are "...greater inducements to change posts in search of payments for extra responsibilities."<sup>(2)</sup> There

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(1) Report of the General Synod Board of Education, 'The Future of the Church Colleges of Education', G.S. 194, [1974], p.23.

(2) Murphy, (1971), pp.122-123.



is commentary, in questionnaire responses and elsewhere, on the effects upon the Anglican aided school of the conflict between vocation and ambition. An incumbent in the Diocese of Truro wrote of the difficulty of finding and keeping an able and committed headteacher for the small aided school in his rural parish.

"Despite the natural advantage of the County (of Cornwall)....in the emotional struggle between dedication and career prospects the small school is frequently the loser."

The headteacher of one of the relatively few Anglican aided middle schools in the Province of York, in 1975, was concerned that his school was a small, one-form entry school, that it was in an "unattractive area" and that he could offer "....no financial inducements by way of senior posts such as were available in larger schools"; he had, he wrote, "grave doubts as to the future of his school as an effective aided school."

The Bishop of Birmingham, in a reference within his questionnaire response to the difficulties of staffing aided schools, expressed his concern about,

"....the shortfall in the numbers of well-qualified teachers of R.E. and the extent to which professional qualifications seem to be outstripping the value and virtue of a real teaching vocation."

A number of the incumbents with aided and controlled schools in their gift referred to the difficulty of finding what one called "the committed, able and unambitious non-graduate prepared to work in a small village school". The search for "the dedicated Christian teacher in a secular age" is a recurrent feature of questionnaire responses from incumbents and headteachers.

An attempt was made to ascertain diocesan attitude towards the staffing of their voluntary aided and special agreement schools; the questionnaire to headteachers of some of those schools contained the question,

"How concerned is your Diocese that teachers appointed to your school staff are  
(a) communicant members of the Church of England?  
(b) former students of a C.E. College of Education?"(1)

Response was sought by reference to a five point rating-scale.<sup>(2)</sup>

Response was erratic and largely contradictory within a diocese; typically, within a diocese, three headteachers of aided primary schools indicated "a high level of concern", four that the diocese was "completely unconcerned", seven indicated a level of concern between those two extremes and two answered "no idea". Of the 374 answered questionnaires from headteachers of aided and special agreement primary, middle and secondary schools, 260 responded to this question; 149 offered commentary on the question either in addition to or in place of one or both responses on the rating scale. The examples here transcribed demonstrate, it is believed, the variety of view expressed:

"Diocesan Priority: 1. Communicant member  
2. Christian in agreement with  
aims of an aided school  
- but the Managers put "a good teacher" first."

"The Diocese is greatly interested but recognises the impracticability of such requirements."

"Staffing is not their concern."

"The headmaster is given complete freedom."

"No attempt would be made to detract from the head's influence or involvement."

"Managers, including one nominated by the Diocesan B of E, are concerned chiefly with appointing the best teacher provided he is sympathetic to Christian beliefs. If that teacher happens to be a practising Anglican, Methodist, Congregationalist, Baptist or Roman Catholic this is regarded as an added bonus."

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(1) Appendix, p. xxvii, Q.11.

(2) as to this, see Appendix, p. xxvii.



"(The) new Director....is more concerned than his predecessor."

"I cannot speak for the Diocese...."

The diocesan directors of education were asked, by questionnaire,

"What, would you say, is the relative worth to the Church in your Diocese of the voluntary controlled schools?"(1)

Directors were invited either to adopt one or other of the extreme positions, "of equal value to aided schools" or "of no significant worth", or to offer some comment.<sup>(2)</sup> Twenty-seven responses were received, a wide variety of view was expressed and again there is evidence in support of the conclusion that not all Anglican controlled schools are properly conducted. The two extreme positions were taken up, on the one hand by the Director for the Diocese of Newcastle who did not qualify his reply that controlled schools were of equal value to aided schools, and on the other hand by the Directors for the Diocese of Blackburn and for the Dioceses of London and Southwark who, again without qualification, stated that controlled schools were of no significant worth. The Dioceses of Blackburn, London and Southwark are three of the four which were found largely to have implemented their post-1944 policies of support for aided schools; the Director for the Diocese of Manchester, the fourth in that quartet of dioceses, wrote of the controlled schools in his diocese that they were .

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(1) Appendix, p. vii, Q.8.

(2) In the last section of the questionnaire to diocesan directors of education a personal view is sought and the specific assurance offered that it would not, unless otherwise indicated, be taken to be a statement of diocesan policy (Appendix, p. vii, Q.9.) Here, however, the question is clearly a part of the main body of the questionnaire which seeks evidence of diocesan policy and activity. Responses in this section of the work are, then, ascribed to dioceses.



"....of significant value when the headteacher and clergy have a good working relationship and there is a small core of committed staff, otherwise controlled status often has little value."

The only comment which approached the extreme view from Blackburn, London and Southwark was that of the Director of the Diocese of Bradford who stated that

"....controlled schools are of no significant worth in most cases."

Statements by seven Directors approached the extreme view from Newcastle of the parity between aided and controlled status; two were,

"Many of the Controlled schools in the Diocese operate to all intents and purposes as Aided schools. The clergy teach regularly and the children go to Church from time to time. However, when it comes to the appointment of assistant staff, we have no say. A question on the tradition of a C.E. school is asked at interviews for headteachers"<sup>(1)</sup>

and,

"(Controlled schools are)....of less worth in urban area; considerable worth in rural areas where they are often indistinguishable from Voluntary Aided schools."<sup>(2)</sup>

The Director for the Diocese of Chester wrote, of controlled schools, that they were "of reasonable value" and that,

"....much depends upon the incumbent and head-teacher. We regard both aided and controlled as 'Church' schools."<sup>(3)</sup>

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- (1) Statement made by the Diocesan Director of Education for the Diocese of Durham; similar views were expressed by the Directors for the Dioceses of Bath & Wells, Hereford and Sheffield.
- (2) Statement made by the Diocesan Director of Education for the Diocese of Bristol; similar views were expressed by the Directors for the Dioceses of Carlisle and Chelmsford.
- (3) a view expressed by the Diocesan Directors of Education for the Dioceses of Oxford, Salisbury and Worcester

Three Directors suggested that controlled schools were

"....valuable in maintaining a Church presence  
(but that)....a lot depends on the personality  
of the incumbent and headteacher." (1)

The relationship between headteacher and incumbent was stressed, and accorded greater significance than in earlier comments, in the replies by seven Directors of which that by the Director for the Diocese of Gloucester is typical:

"....impossible to generalise. Depending on the headteacher and his/her relations with the local Church and Incumbent, some controlled schools can be of more value than some aided schools in practice." (2)

The suggestion that the value of controlled status depends upon there being some schools with aided status in the diocese is made in the comment by the Diocesan Director of Education for the Diocese of Lichfield that,

"We hold controlled schools to be of considerable worth. We doubt whether the opportunities in them would continue indefinitely were aided schools relinquished in all cases."

The lack both of uniformity of attitude towards Anglican controlled schools and of conformity with the legal requirements for the conduct of such schools has, it is considered, been adequately demonstrated in this section of the work. The practice, condemned by the National Society in 1965, of enjoying the privileges of aided status without accepting the corresponding financial responsibility seems to be widespread. Evidence is, then, available to support the statement made in his questionnaire response by the Bishop of Blackburn, Chairman of the General Synod Board of Education, in 1976, that,

"The spirit of the 1944 Act as regards Controlled schools is not being practised....Clearly we need a fundamental reappraisal here."

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(1) a statement made by the Diocesan Director of Education for the Diocese of Chichester; similar views were expressed by the Directors for the Dioceses of Exeter and Lincoln

(2) The others were the Directors for the Dioceses of Derby, Leicester, Lincoln, Peterborough, Ripon and Rochester.



CHAPTER NINE

THE FUTURE OF ANGLICAN VOLUNTARY SCHOOLS:  
VIEWS FROM SOME ENGLISH DIOCESES c.1975

"Very few of our schools can exercise a nurture function with educational propriety, since all rural schools (and they are a majority) and most urban schools serve primarily as neighbourhood and not as denominational schools. It is highly doubtful whether more than a tiny percentage of the parents of children now being educated in the voluntary schools of this Diocese would specifically request a denominational education for their children. The Church's influence is thus increased, but the function of its schools importantly modified."

The Bishop of St Albans, in an undated questionnaire response received 23 October 1976

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The Durham Commission, in its Report published in 1970, reminded its readers both of the historical background to the Anglican voluntary schools in England and of the changes in attitudes towards those schools and towards Church institutions generally in the 25 years since the coming into effect of the greater part of the Education Act, 1944. The Report contained the statement that,

"...the Church of England voluntary school of today is an institution whose roots go back into a past where its role was seen as two-fold. It was general, to serve the nation through its children, and domestic, to equip the children of the Church to take their places in the Christian community. The two roles were at that time indistinguishable ...This double role played by Anglican voluntary schools was an almost exclusively Anglican phenomenon. The primary purpose of most of the other voluntary schools was explicitly domestic."<sup>(1)</sup>

Within the context of a discussion of the movement away from some traditional views of the ministry of the Church, the Commissioners argued that,

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(1) Durham Report, (1970), p.207.



"...in 1945...the tasks seemed more clearly defined: evangelism, in fairly traditional terms, reconstruction of congregational life in the parishes, and a massive re-stocking of the ordained ministry to make good the loss and decay of the wartime years. With this sense of opportunity, clergy and laity also believed that they would have public support. The task was to re-awaken faith rather than to defend it against assault; to repair the traditional structures of the Church rather than to question them." (1)

Anglican diocesan bishops were asked, by questionnaire,

"...what, would you say, are the needs met through the provision of voluntary schools by parishes and groups of parishes in your Diocese?" (2)

A popular view was that it is the "general" role, in terms either of an alternative to, or a partnership with, county school provision, that is the dominant purpose of Anglican voluntary school provision in the 1970s. The Suffragan Bishop of Kingston, in his reply on behalf of the Bishop of Southwark, pointed to the published diocesan policy statement that,

"The function of the (Church) school must be seen as a service to the community. There is no doubt that many a parish priest has found a very great pastoral value in a Church school in close connection with a parish church...(and) through his relationship with the school a pastor may find that he has regained his status as 'persona' of the parish. It would be wrong, however, to justify a Church aided school merely in these terms. The function of the Church school can no longer be conceived simply as a service to the Church. 'Church teaching' should not be viewed in a doctrinaire fashion." (3)

The Bishop of Carlisle stated that,

"...since most of our schools are 'neighbourhood' schools they are not denominational in the sense that, for example, Catholic schools can be. The running of voluntary schools is part of the general outreach of the Church of England."

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(1) Durham Report, (1971), p.213.

(2) Appendix, p. iii, Q.2.

(3) Southwark Diocesan Board of Education, (1973), pp.17-18.

The question on the needs met by voluntary schools was put to the Roman Catholic diocesan bishops. All the replies were couched predominantly in terms of the "domestic" role of their schools. The Roman Catholic Bishop of Salford wrote:

"Our Catholic schools aim to harmonise various main influences on a child - home, Church and school - and therefore help to produce an integrated character. Even on this level, leaving aside the training given in spiritual things and preparation for life here and hereafter, they offer a unique contribution to the country as a whole."

That view, common to the replies from Roman Catholic bishops, is reflected in the response from the Anglican Bishop of Hereford that the needs met by the Church of England voluntary schools in his diocese were,

"...the provision within the Education system of this country of an education based upon Christian values. As society becomes increasingly secular so, Church schools will play an important part in providing an education based on alternative values. At a local level, the Church school can be a place where Home, Church and School meet with a consequent enrichment of lives. Church schools, in laying emphasis on worship, are stating very clearly what they believe man to be, and what his destiny is. Church schools should be places where Christian love may be given room to grow and where an increase in the love of God and of neighbour may be found."

This predominantly evangelical view was expressed, too, by the Bishop of Southwell who wrote that the purpose of the Anglican voluntary schools in his Diocese was,

"...the provision of education in an avowedly Christian environment for those parents who wish their children to be educated in that religion and philosophy."

Bishop Kenneth Ramsey, until 1975 Suffragan Bishop of Hulme, in his



reply to the questionnaire addressed to the Bishop of Manchester, <sup>(1)</sup>  
pointed to the needs of particular groups in the Diocese. He argued  
that,

"Given the financial situation, I think that there would be great gain in having a diocesan strategy about preserving some schools and not others. I think two groups would suggest themselves to me:

- (a) those in deprived areas where a Christian school ought to be a great benefit,
- (b) those in areas which are key in the sense that many of the children will go on to positions of responsibility and influence in the community."

The Bishops of Exeter and Gloucester each wrote of the voluntary schools in their dioceses that they served the need for the Church "to have a voice" in the formulation of educational policies. The Bishop of Leicester enlarged on that view:

"I believe that without the actual commitment of schools for which the Church is responsible our influence in the total field of education would be negligible. Our schools give us a foothold in the whole administrative machinery. They also serve as a visual aid to help the whole Church realise that we belong to a teaching Church. Christ was a teacher in the first place and the Church must never lose this aspect of its mission."

The Bishop of Durham saw in the voluntary schools a means to a demonstration of ecumenical activity:

"I would strongly favour joint Christian schools... Closer cooperation would be a source of political

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(1) Bishop Ramsey wrote, in his letter dated 17 September 1976 which accompanied his answered questionnaire, that,

"The Bishop of Manchester has sent on your letter and questionnaire... (he) feels, I think, that he does not know a great deal about the Church School situation, as he is a Scot and has spent most of his ministry, until he came to Manchester, in the Episcopal Church of Scotland and in posts abroad with the World Council of Churches. He is not to be held responsible for what I have said."



strength as well as a valuable religious witness."

Two of the bishops who replied to the questionnaire doubted that there were, in the long term, any needs to be met by the continued existence of Anglican voluntary schools. One, the Bishop of Bradford, wrote,

"In the long term it is difficult to see a future for the voluntary schools. At present the country cannot do without us."

The other who, as will be seen, wished his contribution to this work to be anonymous, replied,

"I find myself torn. I feel that the good of the community at large would be best served by a fully comprehensive system. Church schools, including primary schools, because of the 'filter' of Church membership and because of a wide catchment area, can sometimes take a very streamed entry, thereby making life harder for their neighbours. In addition I am anxious to see Christian teachers working in secular schools as much as in Church schools. And I wonder if denominational schools should be supported in the light of Northern Ireland...But I believe that Church schools have been an important base to Church life...and I am prepared to re-think. You will understand that I would rather not be quoted by name on any of this."

There was, then, no unanimity of view among Anglican bishops to match that of the Roman Catholic bishops on the needs met by denominational voluntary schools in England.

In 1955 Church Assembly accepted a report containing the statement that,

"The aided school is in a very true sense part of the Church and children trained there can, under right conditions, be built up into the living body of the worshipping Church."<sup>(1)</sup>

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(1) C.A. 1146, 'Church Schools in Rural Areas', p.1, as to this, see Chapter 3, p.43.

During the debate on that report in Church Assembly, the Bishop of Derby, in speaking of "the good type of Church school that was of great value to the Church and to the parish", said that,

"...many people were not convinced that all Church schools were of that kind, nor were they convinced that in parishes in which Church schools existed, as contrasted with parishes in which they did not exist, a larger proportion of the coming generation turned out to be Churchmen and communicants."<sup>(1)</sup>

Some fifteen years later the Durham Report put forward the view that,

"...in its concern with the Dual System the Church of England is not seeking special opportunities for denominational instruction..."<sup>(2)</sup>

a view echoed, in 1976, by Carlisle Diocesan Synod which accepted a paper containing the statement that,

"The Church must be prepared to see itself in the role of 'servant' in its schools. The days of out and out evangelism are long past and since most Aided Schools in the Diocese are neighbourhood schools...the maintenance of a subtle Christian ethos and fellowship is more important than 'denominational' instruction."<sup>(3)</sup>

The National Society which, early in 1975, had exhorted each body of managers and governors of Anglican aided schools to ensure that their school should "...continue to function and fulfil the purposes for which it was founded",<sup>(4)</sup> later in that year published a pamphlet, 'Voluntary Aided Church Schools: Why Bother?', which contained the statement that,

"...the Anglican Communion has always been for all the people, not simply for a closed group of like-minded converts. In any Church School

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(1) Report, C.A. 36.2, pp.270-271, reported at greater length in Chapter 3, p.48.

(2) Durham Report, (1970), p.248, as to this, see Chapter 3, p.54.

(3) Carlisle Diocesan Synod Paper dated 20 March 1976.

(4) National Society, Notes for Guidance - Pamphlet No. 1, as to this see Chapter 3, p.58.

today the non-Church children are likely far to outnumber the active Christians. Never has the need to keep the Gospel before the nation been more urgent. The Church's schools are one of her biggest stakes in the Home Mission, and her people's task is to keep them firm and strong in the work.

This is the heritage and stewardship of our Church School managers and governors."(1)

That evangelical view of the needs met by voluntary schools was put forward in a number of questionnaire responses, typically:

"The main way of teaching Christianity is via the children. If we want a Christian society we must have access to children...Children are the key to the future - close the churches not the schools"(2)

and

"It is one place where some basic teaching in the Christian faith can be given, particularly when fewer children are directly connected with the Church."(3)

The contrary view was also put:

"I prefer to consider Church involvement in education as a charitable activity rather than an evangelical exercise - i.e. from the point of view of the immediate needs of children rather than a desire to teach them religious principles."(4)

Several responses contained a note of disillusionment in the non-attainment of the evangelical aim of the Anglican voluntary school; for example,

"I wish Anglican schools produced some bacon for us, but in all my parishes from my curacy I have

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- (1) National Society, Notes for Guidance - Pamphlet No. 2, 'Voluntary Aided Church Schools: Why Bother?', 1975, a single-page pamphlet.
  - (2) an incumbent with an aided and a controlled Anglican primary school in his gift, in the Diocese of Chester
  - (3) Senior Deaconess, Diocese of Durham
  - (4) contained in a response to the questionnaire to the five per cent sample of Anglican clergy, from an incumbent in the Diocese of St Edmundsbury and Ipswich



failed to notice any benefit through having them. It may be of course that the fault lay with the curate, then the vicar, then the rector, or it may be that like Baalam I have my eyes opened."<sup>(1)</sup>

Consideration of the view endorsed by Church Assembly in 1955, that a need met by Anglican voluntary schools was the training of children for full membership of the Church of England,<sup>(2)</sup> led to the compilation of a set of figures, for each English diocese, of infant baptisms and confirmations, in particular years, for each 1,000 of the population and to the comparison of those figures with the levels of Anglican aided school provision in the dioceses. Diocesan figures for baptisms and confirmations are not available for every year since 1944; those for 1953 and 1968 respectively, and related to diocesan population sizes in those years, are contained in the Appendix<sup>(3)</sup> and show the relationship between baptisms in a diocese and confirmations some 15 years later. Not every confirmed member of the Church of England was confirmed at the age of 15 and no diocesan population, child or adult, has been completely stable from year to year. It is considered, however, that the figures serve to demonstrate the relative levels, within the dioceses, of the admission of young people to confirmed membership of the Church in the decade following the Church's statement on the value of the Anglican voluntary school as a preparation for full membership and at a time near to that for which figures of Anglican aided school provision in the dioceses are available. The figures for confirmation rates in the dioceses in 1968 are presented in Table 48 (below) together with the figures for the proportion of Anglican

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- (1) an incumbent with an aided and a controlled Anglican primary school in his gift, in the Diocese of Norwich
  - (2) this Chapter, p.261.
  - (3) Appendix, pp. xxxix - xl.

aided primary schools to parishes in the dioceses in 1972. Dioceses with, in 1975, appreciable aided or special agreement secondary school provision are marked with an asterisk.<sup>(1)</sup> The Diocese of Truro, with 288 confirmations to 1,000 baptisms and with an average of one aided primary school to five parishes, was the median diocese in rank order of confirmation rates. Eleven dioceses had, in 1972, a figure for aided primary schools to parishes more favourable than one in five, or 20 per cent; in five of those dioceses the confirmation rate was higher than the median, in six it was lower.<sup>(2)</sup> The dioceses with appreciable aided or special agreement secondary school provision were distributed almost exactly evenly about the median.<sup>(3)</sup> In particular, of the four dioceses identified as having implemented their post-1944 aided school policies in terms both of primary and secondary school provision,<sup>(4)</sup> only the Diocese of Blackburn with a confirmation rate of 469 to 1,000 baptisms ranked above the median figure of 288; the other three dioceses, Manchester, London and Southwark, had figures of 271, 219 and 185 respectively. These figures are to be viewed with some caution but it would seem that a diocese was no more likely to have had, in 1968 and, it may be, in other years, a number

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(1) arbitrarily, four secondary schools; only Ripon, of the English dioceses in 1975, can be said to have had appreciable numbers of aided or special agreement middle schools in 1975. as to the numbers of Anglican voluntary aided secondary schools in the English dioceses, see Chapter 5, pp.120-122.

(2) The five dioceses, of the 11, with confirmation rates higher than the median were, in rank order, Carlisle, Salisbury, Blackburn, Guildford and St Albans; the other six were Liverpool, Manchester, Bradford, London, Wakefield and Southwark.

(3) The dioceses above the median were Salisbury, Blackburn, Chichester, St Albans, Oxford and Ripon; those below were Liverpool, Manchester, Southwell, London and Southwark.

(4) as to this, see Chapter 6, p.146.

TABLE 48

NUMBERS OF CONFIRMATIONS, 1968, PER 1,000 INFANT BAPTISMS, 1953, IN THE ENGLISH DIOCESES, COMPARED WITH THE PROPORTION OF ANGLICAN VOLUNTARY AIDED PRIMARY SCHOOLS TO PARISHES IN THE DIOCESES, 1972

Diocese	Confirmations, 1968, per 1,000 Infant Baptisms, 1953	No. of Aided Primary Schools as percentage of no. of Parishes	Diocese	Confirmations, 1968, per 1,000 Infant Baptisms, 1953	No. of Aided Primary Schools as percentage of no. of Parishes
		%			%
Hereford	539	11.9	Liverpool	287	41.2*
Carlisle	509	28.0	St Eds & Ips	277	5.9
Salisbury	500	22.4*	Manchester	271	52.2*
Blackburn	469	63.3*	Bradford	265	28.4
Sodor & Man	415	3.7	Bristol	264	2.7
Bath & Wells	414	11.0	Coventry	262	6.7
Gloucester	405	17.2	Norwich	250	10.0
Guildford	375	29.8	Rochester	250	10.2
Peterboro'	371	9.1	Southwell	250	11.3*
Chichester	363	13.8*	Durham	243	5.9
Canterbury	323	8.3	Lichfield	241	10.2
St Albans	319	22.3*	York	241	4.2
Exeter	316	12.3	London	219	23.4*
Oxford	314	14.6*	Lincoln	217	7.3
Ripon	310	13.8*	Derby	214	12.1
Worcester	307	15.5	Wakefield	202	25.8
Leicester	299	8.4	Winchester	190	14.1
Portsmouth	295	7.2	Southwark	185	33.4*
Ely	293	8.4	Chelmsford	150	11.5
Chester	289	19.5	Sheffield	139	13.3
Newcastle	288	19.3	Birmingham	132	9.7
Truro	288	20.0			

Constructed from figures contained in Appendix, pp. xxxix - xl and 1 - lli.

\* denotes a diocese with appreciable aided or special agreement secondary school provision

of confirmation candidates higher than the median for the English dioceses generally, solely as a consequence of a relatively large proportion of aided primary schools in its parishes or of an appreciable number of



aided or special agreement secondary schools.

The Bishop of Southwell, who wrote in his questionnaire response of the need to provide education "...in an avowedly Christian environment for those parents who wish their children to be educated in that religion ..."(1) also pointed to the continuing "strong desire by parents" for places in Anglican schools. Comment by members of the Mothers Union supports that view. For example, from an urban area of the Diocese of Chester,

"The central element of parental choice is what justifies the existence of aided schools. The system depends on parental approval - so the Aided schools are bound up with the wishes and hopes of the children's parents..."

and, from a rural area of the Diocese of Sheffield,

"Religious instruction is given at our state comprehensive school, but not specialised C of E instruction, and we feel that the grounding given at the Church of England village school is invaluable and a great help when the children become involved in wider activities and discussions..."

and, typical of a number of responses,

"Religious education by dedicated and qualified teachers is considered here to be very important. This is regarded by many parents as becoming more and more necessary for their children as the R.E. muddle in state schools gets worse."

The sole deaconess in the Diocese of Birmingham stated that,

"In this Diocese the most sought-after schools are those run entirely or partly by the Church - in several there are long waiting lists because the schools have such a high reputation, especially aided schools..."

and the headteacher of an Anglican controlled primary school in an inner-city area in the Diocese of Liverpool commented that,

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(1) this chapter, p.259.

"Our staff are expected by parents to be more sympathetic after home disturbances and/or difficulties at other schools."

Other questionnaire responses refer to the needs met, or to be met, by Anglican schools in the central areas of towns and cities; the Head Deaconess of the Diocese of Manchester wrote,

"Some of our older down-town schools receive more than their quota of immigrants owing to newer schools in the area having waiting-lists which newly-arrived immigrants cannot join..."

and a reply by an incumbent in the five per cent sample stated the view, expressed in a number of questionnaire responses, that,

"I think what I most wish is that we were in a position to try to set up what would amount to 'Mission Schools' in inner urban areas with teachers who deliberately took this as their vocation, living and working for those under-privileged kids in a multi-cultural society..."

The questionnaire to headteachers of the sample of Anglican aided and controlled primary schools contained the question,

"Why, would you say, do the majority of your parents send their children to your school?  
- from religious conviction?  
- because of its reputation as a 'good' school?  
- for convenience?  
- for some other reason (please state)?"<sup>(1)</sup>

It had been anticipated that some headteachers would submit more than one of the responses offered, consequently they were asked to number their responses, if needs be, in order of importance. In the event all but five answered questionnaires contained responses to this question, there were few multiple responses<sup>(2)</sup> and in each case only the first in order

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(1) Appendix, p. xxvi, Q.8.

(2) 18 headteachers offered both 'religious conviction' and 'reputation' in their responses and two offered 'convenience' and inserted 'family loyalty' as a fourth alternative response.

TABLE 49

OPINIONS OF SOME HEADTEACHERS AS TO PARENTAL CHOICE OF ANGLICAN VOLUNTARY SCHOOLS

Headteachers of Anglican Primary Schools	Reason for Parental Choice of School					
	Religious Conviction		Reputation of School		Convenience	
	No.	%	No.	%	No.	%
Aided Schools	41	16.5	81	32.5	121	48.6
Controlled Schools	24	9.9	77	31.8	137	56.6
All	65	13.2	158	32.2	258	52.5

Constructed from questionnaire responses received from headteachers of some Anglican voluntary primary schools

of importance was recorded. An analysis of the responses is contained in Table 49 (above). The analysis shows that, in 1972, of the 491 Anglican voluntary primary schools represented by questionnaire responses, in one aided school in six and in one controlled school in ten the majority of the parents sent their children to those schools from religious conviction. At the same time the majority of the pupils in about one-half of both the aided and the controlled schools attended those schools because they were geographically convenient and about one-third because their parents considered the schools to be 'good schools'. The headteachers of nine schools stated that the majority of the children attended the schools because of the small size of the classes or teaching groups in the schools, and one because of family loyalties to the school.



There are precedents to Bishop Ramsey's concept of having "a diocesan strategy about preserving some schools and not others."<sup>(1)</sup> The suggestion was made in Church Assembly in 1955 that the Church should not proceed with the policy of maintaining the maximum number of aided schools, irrespective of the value of each one, but should "attempt to concentrate ...efforts...at the point where they would produce the best results..."<sup>(2)</sup> Earlier, and in considering their post-1944 policies for voluntary school provision, the Dioceses of Derby and Lincoln had advocated that aided schools be preserved at "selected" or "strategic" points.<sup>(3)</sup> More recently General Synod accepted the recommendation of its Board of Education, contained in the 1972 Report, 'Crisis in Church Schools: A Report on Finance', that the Church should have "a representative presence within the [maintained schools] system in accordance with the sociological realities of our time."<sup>(4)</sup> The Durham Commissioners, too, expressed the view that the quality of the Anglican contribution to the maintained schools system is more important than its size.<sup>(5)</sup>

The concept, in the 1972 Report, of the "representative presence" was seen as a realistic alternative to a situation presented in some detail in this work and described briefly in the 1972 Report as,

"...piecemeal and immediate reaction to the pressure of local circumstances, the resort here and there to Controlled status, the absence of planning..."<sup>(6)</sup>

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(1) this chapter, p.260.

(2) Chapter 3, p.44.

(3) as to this, see Chapter 4, pp.74-75, and Chapter 6, p.149.

(4) G.S. (Misc.) 17, as to this see Chapter 3, pp.55-57.

(5) Chapter 3, p.54.

(6) G.S. (Misc.) 17, p.15.

The working party which produced that Report recognised that diocesan patterns of voluntary school provision varied the one from another:

"...it is important to say what is not being recommended... The situation must be taken as it is. A scaling down towards a similar proportion of Church schools in all dioceses is not envisaged (related, say, to the population of each diocese). It is accepted that there will continue to be variations in the scale of involvement in the maintained system. There is no harm in that. Authorities in some parts of the country are accustomed to a large proportion of Church schools; others are used to a more modest share on the part of the voluntary bodies. No useful purpose would be served (least of all for the public authorities) by attempts to make a national pattern on an agreed proportional basis, even if such attempts were at all practicable."(1)

Its proposals that dioceses might secure, for the future, the presence of the Established Church within the maintained schools sector by the retention, and possible extension of the provision of, aided schools in "significant areas of the diocese" and that, towards that end, new plans for the future of their schools be drawn up, have been examined earlier in this work.(2)

Diocesan directors of education were asked, by questionnaire, in 1976,

"Would you say that, within your Diocese and at the present time, the Church has a 'representative presence' in the maintained schools system

A - if all your voluntary schools, aided, special agreement and controlled, be taken into account?

B - if only the aided and special agreement schools be taken into account?"(3)

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(1) G.S. (Misc.) 17, p.15.

(2) as to the examination of the working party's proposals, see Chapter 3, pp.55-57, and, as to diocesan reaction to the request for the submission of new plans for the future of their schools and to the suggestion that consideration be given to future extension of voluntary school provision, see Chapter 4, pp.81-89.

(3) Reference was made, in the preamble to the series of questions concerned with the 1972 Report, to "...the set of criteria (Report, p.17) for the formulation of a strategy for the disposition of Church schools." - as to this, see Appendix, p. iv, Q.1.(c).(i).



Twenty-four directors, representing 25 dioceses, replied to that question. All but one considered that the Anglican aided and controlled schools in their dioceses together provided a Church presence within the maintained schools' system but in only 15 of the 25 dioceses, or 60 per cent of those for which replies were received, was it thought that the aided schools were sufficient to ensure that presence. Several directors pointed to the "accident of history" which had left their dioceses without aided school provision at strategic points. The Director for the Diocese of Chichester wrote,

"The difficulty has always been that we have had to build upon the existing foundations and these were more representative in some parts of the Diocese than in others. This naturally is still the same situation. Take for example Brighton and Hove where we have almost too many primary schools and no secondary school; and there are some in the Diocese such as Littlehampton, a fairly large town, which apparently have never had a Church of England school in their history."(1)

Other directors pointed to shifts of population, recurrent short-lived civic building policies, the amalgamation of parishes and ad hoc decisions to seek controlled status for some Anglican schools as causes of a less than representative distribution of aided schools in some areas of their dioceses.

An explanation of the concept of the Church's representative presence within the maintained schools' system was contained in the letter which accompanied the questionnaire to the chairmen, for the year 1973-74, of the education committees of the English local education authorities. The questionnaire contained the question,

"In your opinion, has the Church of England a 'representative presence' within your Authority's maintained schools system at the present time?"(2)

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(1) The Diocesan Director of Education for Chichester, in a letter dated 26 October 1976.

(2) Appendix, p. xxix, Q.1.



Two related questions were concerned with the contribution of the controlled schools to an assessment of that presence.<sup>(1)</sup> Responses to the questionnaire were received from 101 of the 150 chairmen. All but three of the 101 offered some opinion; three-quarters considered that the Anglican aided schools alone constituted a representative presence within their authorities, a majority of the remainder saw that presence in terms both of aided and controlled schools and five of those who replied to the question offered, as their opinion, that aided and controlled schools together were insufficient in number and distribution to form an Anglican presence within the maintained schools in their areas.<sup>(2)</sup> Non-coincidence of all local authority and diocesan boundaries, and less than 100 per cent response-rates to the questionnaires, precluded any attempt to make a detailed comparison of opinion within a particular diocese between education committee chairmen and the diocesan director of education. However, authoritative opinion within the questionnaire responses together with the results of the examination, made earlier,<sup>(3)</sup> of the levels of Anglican voluntary aided school provision in the English dioceses reveal that some dioceses do not, at the present time, have the wide distribution of voluntary school provision from which aided schools needed to maintain a Church presence might, at some future date, be chosen.

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(1) Appendix, p. xxix, Q.1.

(2) The figures obtained from an analysis of questionnaire responses were:

representative presence by aided schools only	78
representative presence by aided & controlled schools together	15
no representative presence	5
reply of "don't know"	2
question unanswered	1

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Total number of answered questionnaires 101

(3) as to this, see Chapter 5.

Questionnaires to headteachers of aided primary, middle and secondary schools, and of independent and direct grant schools, contained the question,

"To what extent does the Diocese consider that your school is a symbol of Anglican activity in your area? (i.e. what the General Synod Board of Education calls 'the representative presence of the Church of England in an area.')" (1)

Responses were to be made by reference to the five-point rating scale.

About 30 per cent of the headteachers of Anglican independent and direct grant schools who returned answered questionnaires replied to that question; (2)

the replies, made in general without reference to the rating-scale,

reflected the view, established earlier, that those schools considered themselves to be within a diocese but not of it. (3)

Again, less than one-third of the voluntary aided school headteachers who returned answered questionnaires offered a response to the question and there was, among them, no disproportionate number representative either of primary or of middle and secondary schools. (4)

A minority, 27 of the 114 who answered the question, did so without using the rating scale and all offered variants of one or other of three responses:

"I have no idea what 'they' think - only what our vicar thinks."

"This is solely a matter of opinion."

and

"As far as I know the matter has never been considered either in the parish or the diocese."

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(1) Appendix, p. xxi, Q.1, and p. xxvii, Q.11.

(2) 46 of the 115 answered questionnaires

(3) as to this, see Chapter 4, p.96.

(4) 114 of the 374 answered questionnaires

Eighty-two of the 87 headteachers who used the rating scale in their replies offered the 'A' response;<sup>(1)</sup> few, it would seem, were prepared to admit to the likelihood that their schools might have been, or might be, considered by their diocesan officers as less of a symbol of Church activity than other Anglican schools in the area.

The 1972 'Crisis' Report contained the suggestion that the representative presence of the Anglican Church within the maintained schools sector might the more readily be attained if there were to be a willingness on the part of the dioceses to consider schemes for joint voluntary schools with other Christian bodies.<sup>(2)</sup> During General Synod debate on the Report, in February 1973, the Bishop of London spoke of the "very close relationship" which existed between all voluntary bodies as a consequence of the setting up of the Churches Joint Educational Policy Committee.<sup>(3)</sup> He stated that,

"...we are in a position now to say that between the voluntary bodies there is, on matters of principle, complete identity of purpose, and we can move into joint schools, joint colleges, and so on, with a great deal of confidence."<sup>(4)</sup>

Earlier in the debate a member for the Diocese of Exeter had pointed to the existence in Torquay of a joint Anglican and Roman Catholic aided secondary school and had argued that,

"Perhaps the time has come when we could more fully draw together in a proper ecumenical sense and share

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(1) The rating scale responses were: A - 82, B - 1, C - 0, D - 0, E - 4.

(2) G.S. (Misc.) 17, p.17.

(3) Report, G.S. 4.1, p.62.  
as to the Churches Joint Educational Policy Committee, see Chapter 3, p.59.

(4) Report, G.S. 4.1, p.62.



the Church school responsibility with one another  
...Here is a field of ecumenical activity which  
should be commended to all those who are  
responsible for education in the Church of England.  
It is a completely fruitful solution of many  
problems, particularly the financial problems,  
but above all it is a forward move in the whole  
field of ecumenical co-operation and educational  
responsibility."<sup>(1)</sup>

The school which was to become the joint Anglican and Roman Catholic secondary school in Torquay was founded in 1962 as The Blessed Cuthbert Mayne Roman Catholic Secondary School, a two form entry voluntary aided secondary modern school for boys and girls. Some eight years later and at a time when the raising of the minimum school leaving age to 16 was imminent discussions between officers of the Roman Catholic Diocese of Plymouth and the Anglican Diocese of Exeter, and between representatives of the respective deaneries concerned, led to the decision to enlarge the school to a five form entry high school for pupils aged 11 to 16 with joint Roman Catholic and Anglican funding of the building extension and with Anglican representation on the governing body. In 1972 the school was renamed The Cuthbert Mayne Comprehensive School.<sup>(2)</sup> It might fairly be argued that those negotiations were an apparently successful attempt by an Anglican diocese to purchase a presence within the maintained secondary schools system in an area where, earlier, there had been no Church of England voluntary secondary school provision.<sup>(3)</sup> It is thought to be surprising that, at a time when the most effective use of resources was

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(1) The Rev. T. P. Vokes-Dudgeon, Report, G.S. 4.1, p.52.

(2) from a telephone conversation, 23 March 1978, with a senior member of staff of the school; earlier attempts to obtain information by letter were unsuccessful.

(3) There were, in 1975, four Anglican voluntary secondary schools within the Diocese of Exeter; two aided schools in Plymouth, and one aided and one controlled school in the City of Exeter.

the dominant educational issue within the Church of England, the Torquay experiment was not explained in detail or commended to the attention of other dioceses either in General Synod or within the pages of the 1972 Report. The Roman Catholic Bishop of Plymouth, in a questionnaire response written some four years after the nomination of the joint school, commented,

"This can be of considerable value, especially ecumenistic"(1)

and the Anglican Bishop of Exeter, again in a questionnaire response, stated that the joint school

"(will)...work...when denominations are represented more or less equally in the proportion of pupils."(2)

A second ecumenical project within the sphere of voluntary secondary school provision, completed in 1976, was the amalgamation of a Church of England and a Roman Catholic school in Redhill, within the Anglican Diocese and Roman Catholic Archdiocese of Southwark, to form St Bede's Comprehensive School. Initiative for that project was generated, with the support of the governing bodies, within the two schools concerned, the Bishop Simpson Church of England School and St Joseph's Roman Catholic School. Each was an aided school, the one was a girls' school, the other mixed; each had developed marginally viable sixth form courses and each on occasion sought assistance in staffing from the other. A common upper school timetable was devised, subsequently a joint sixth

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(1) answered questionnaire received 28 September 1976.

(2) answered questionnaire received 25 September 1976; a two form entry 11 to 15 secondary school would have had some 240 pupils on roll, a five form entry 11 to 16 school some 750. The proportions of Roman Catholic and Anglican pupils in the post-1972 period are not known.

form was created and those links were extended to full amalgamation involving the closure of the separate schools and the establishment of the new joint school in September 1976.<sup>(1)</sup> The Suffragan Bishop of Kingston, in the Anglican Diocese of Southwark, wrote of the project that,

"...it is a very valuable exercise to have a joint school because Christians hold in common so much more than they differ about, and the impact on the community at large is so much greater..."<sup>(2)</sup>

but the Roman Catholic Archbishop of Southwark commented,

"Personally I have some misgivings, but many Catholics are not averse to the idea."<sup>(3)</sup>

The Redhill and Torquay joint school projects might well become archetypes to be repeated in the future in other areas and in other dioceses but a statement by the Diocesan Director of Education for Exeter that,

"We have no plans for further joint schools - much of our money is tied to trusts for Church of England aided schools and therefore finance is the over-riding consideration..."<sup>(4)</sup>

contains a warning of a constraint upon the use of some Section 86 monies for ecumenical projects.<sup>(5)</sup>

There is evidence, from questionnaire responses made during 1976 by diocesan directors of education, of movements towards joint Church of England and Roman Catholic voluntary school projects in a number of

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(1) questionnaire response received from the headmistress of The Bishop Simpson School, 7 June 1975, and letter dated 23 September 1976 from the Suffragan Bishop of Kingston

(2) letter dated 23 September 1976.

(3) questionnaire response received 1 October 1976.

(4) in his questionnaire response

(5) as to Section 86 monies, see Chapter 7, p.198.



Anglican dioceses in England.<sup>(1)</sup> The Director for the Diocese of Ripon reported the setting up of a common sixth form by an Anglican and a Roman Catholic school in Harrogate and commented that the diocese would "...examine any proposal for a joint school with great care." Bristol Diocesan Education Committee was reported to have approved, in November 1976, a draft development plan of voluntary school projects made possible "...due to accumulation of Section 86 funds." The projects included a joint Anglican and Roman Catholic aided primary school and a joint aided high school in a new town development area and a joint sixth form college based upon an existing Roman Catholic school in East Bristol. No reference was made by the Director to possible restrictions upon the use of the accumulated funds. There were plans in the Diocese of Hereford in 1976 "...to combine with the Roman Catholics in at least one of our primary schools" in Dudley. In the Diocese of Salisbury, again in 1976, there was inter-diocesan "agreement in principle" to the provision of a number of joint Anglican and Roman Catholic middle schools in South Dorset.

Not all reported movements towards joint Anglican and Roman Catholic voluntary school provision were accompanied by accounts or statements of agreements in principle. In the Diocese of Worcester, where "explanatory talks" had taken place with the Roman Catholic diocesan authorities, the Diocesan Director commented, "Circumstances have not favoured them so far."<sup>(2)</sup> The Diocesan Director of Education for Chichester stated in a questionnaire response that discussions were, in 1976, taking place concerning joint middle school provision against a background of

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(1) Replies were received from the diocesan directors of education for 28 of the 43 Anglican Dioceses in England; the evidence, then, is likely to be incomplete.

(2) in his questionnaire response

earlier failure: he wrote that,

"A similar joint scheme some years ago at Arundel  
- approved by the two Bishops, by the Diocesan  
Education Committees and by the Boards of Managers  
...foundered in the end on the opposition of the  
Roman Catholic parents."

The legal difficulty, in some circumstances, of using trust monies to finance, in part, ecumenical projects was stressed by the Diocesan Director of Education for Chelmsford. He put forward in his questionnaire response the argument that it was easier to build joint churches than joint church schools and he stated that, in consequence of the acceptance of that argument, there were plans in the diocese to establish Church of England and Roman Catholic schools on contiguous sites and "...designed for cooperation from the outset."

There were, in 1977, 18 joint Anglican and Methodist voluntary primary schools in England; six were aided schools, two each in the Dioceses of Birmingham and Blackburn and one each in the Dioceses of Sheffield and Southwell.<sup>(1)</sup> Commentary within questionnaire responses is sparse.

One incumbent wrote that the financial burden of aided status was "...tolerable only because it was shared...", a second that,

"...the Anglican-Methodist status of this (aided)  
school is good in theory but has very little  
practical results"

and a third, referring to the joint Anglican and Methodist controlled school in his parish, that "a single generation" was too short a time within which to assess the worth of the experiment.

Questionnaires to the Anglican and the Roman Catholic diocesan and archdiocesan bishops in England contained sections in which their views

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(1) from a list of schools provided by the General Secretary of the Methodist Church Division of Education and Youth, July 1977, and see Appendix, pp. lv and lvi.

on the establishment of joint schools were sought.<sup>(1)</sup> No Anglican bishop was opposed to the principle of the joint school. Some were enthusiastic, others were cautious; some thought that voluntary schools ought to be in the vanguard of ecumenical advance, others that the joint school ought to await the successful outcome of that movement. None was concerned, in his reply, with the financial expediency of the amalgamation or joint foundation of aided voluntary schools. The Bishops of Carlisle and of Bath & Wells were among those who looked to early corporate activity; the former wrote that,

"Any new aided schools in new communities should be cooperative ventures between the Churches so that they can be seen to be working together for the community..."

and the latter that,

"They (joint schools) are essential if we are to present a reasonable witness. Certainly the liberal Roman can work very well with us, so can some Free Churchmen."

Perhaps the most cautious response came from the Bishop of Chester who wrote, cryptically:

"Utopian at the moment. Possible in the future. One or two experiments worth while."

The reply from the Bishop of Gloucester included the cautionary statement that,

"This is entirely subject to the circumstances prevailing locally. Very little value would result unless there were good relations between the participating Church congregations locally."

The case for the early implementation of a joint schools policy was put by the Bishop of Wakefield:

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(1) as to the question put to the Anglican bishops, see Appendix, p. iii, Q.6; a similar, but appropriately worded, question was put to the Roman Catholic bishops



"I believe that the time is fast coming upon us that we must face the end of the denominational school, in which children of differing religious traditions are segregated. We must move to the point at which we have Christian schools...I do not believe that we shall really make much progress in bringing the Roman Catholic and Anglican Churches into closer relationships, so long as the young of these two great Churches are educated in separate school buildings." (1)

The contrary view was put by the Bishop of Hereford:

"I can see the time will come when people will press for 'Christian' schools. This is a sensitive and delicate issue. The great advantage of an Anglican school is that it relates to a specific community, to a specific set of beliefs lived out in that community and to a rich national and international history.

On the other hand there are very many Christians who are not Anglican, who regard our position with jealousy and whilst wanting their children brought up in the faith, do not necessarily want the Anglican style. I am inclined to think that the schools ought to be the final stages in ecumenical endeavour, rather than the first. Simply to label them 'Christian' is to open up the possibility of nebulous teaching without any specific direction. Schools need 'earthing' like any other institution. If the Anglican Church is there, the schools can be 'earthed' to it."

The subject of the joint school was the one issue raised in the questionnaire addressed to the Roman Catholic diocesan bishops where a variety of views was expressed. An extreme standpoint was taken by the Bishop of Lancaster who wrote of the "traditional" Roman Catholic schools that,

"These schools are essential to us, in view of the need to instruct our children and bring them up in the Catholic Faith. Where there are not such schools, parishes feel the want."

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(1) statement by the Bishop of Wakefield, not in a questionnaire response but in Wakefield Diocesan News, March 1976.

Concern as to the teaching and ethos in a joint school was expressed by the Chairman of the Liverpool Archdiocesan Schools Commission in his reply to the questionnaire addressed to the Archbishop of Liverpool:

"With the development of true ecumenism there has been dialogue and some experiment in the matter of inter-denominational or joint Christian schools. This experience is still limited and the view of this Commission would depend largely on the fundamental attitude to such provision, i.e. would it be merely a christian school with such a watered down form of Christianity that would offend nobody and be positive in nothing, or would it alternatively be an inter-denominational school in which the various confessional teaching and acts of worship of the different parties were recognised and provided for. The administrative difficulties, and there would be some, are not the serious issue in this dialogue."

The Bishops of Portsmouth, Arundel & Brighton and Clifton saw practical advantages in the joint school; they wrote, in turn,

"What is a Christian School? This is the main question which concerns those invited to share such a project. Most priests and lay people are suspicious of such proposals because they fear a watering down of the content of doctrinal teaching given in our Schools and the Catholic ethos provided. Many, however, might be happy to cooperate in such a project if the alternative were no Church school at all."

"...the practical advantage that in some areas where Roman Catholic numbers are inadequate to sustain e.g. a viable R.C. comprehensive school, a Church school where Christian teaching can be given and Christian values upheld would be preferred by the Catholic community to the local County School..."

"...a great advantage especially in areas where there would not be enough young people of a single denomination to justify a single school - with the drop in the birth-rate this is something we are keeping a close look at."

The suggestion that the joint school was, to some, an expedient was endorsed by the Secretary to the Catholic Education Council who wrote,

"In practice, proposals for joint Anglican-Catholic schools have tended to arise in cases where it was



thought that neither might have sufficient numbers for a school of their own." [1]

The 1971 Methodist Conference endorsed a policy statement produced by the Methodist Education Committee. That statement contained the paragraphs:

"Experiments in cooperation whereby it becomes possible to unite existing Church of England and Methodist Voluntary Schools to form one Joint Voluntary School are to be commended."

and

"New projects in new areas where it is possible to combine the provision of school premises with the erection of ancillary premises for the promotion of wider Church witness and service, and for these to be undertaken on a joint basis with the Church of England, are also commended." [2]

Commentary on that statement, by the Secretary of the Division of Education and Youth of the Methodist Church, included the advice to local secretaries that,

"It should be recognised that whatever financial help may be forthcoming from other sources, the local Methodist constituency involved in any projects must itself be asked to make a genuine contribution in terms of both money and time. Without such involvement the projects have little meaning." [3]

That advice and comment, with its reference to meaningful financial involvement, would seem to offer little encouragement to the promoters of joint Anglican-Methodist controlled school projects. The Secretary concluded his commentary with words which, it is thought, have wider significance and application than to Methodist policy:

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[1] in letter dated 27 September 1976 containing responses to the questionnaire addressed to the Archbishop of Westminster

[2] Appendix, p. lvii.

[3] Ibid., pp. lvii - lviii. The commentary is dated 1977.



"Until there are firm indications of an acceptance of the concept of unity as distinct from a desire for cooperation, it is inevitable that there will continue to be a great deal of variety in the measure and nature of that cooperation." (1)

Members of the five per cent sample of Anglican clergy were asked, by questionnaire, whether or not they wished to see inter-Church dialogue at national level on the question of a common policy towards some aspects of educational provision. The members were asked to nominate both the Churches with which that dialogue was to be conducted and the aspects of educational provision which might appropriately have been considered. (2) Eighty-one per cent of those who returned answered questionnaires were in favour of dialogue, (3) few would have excluded any of the Christian communities from those formal discussions but only about one half would have confined those discussions to the voluntary schools issue. (4)

The questionnaire to the five per cent sample of clergy contained two questions in which opinion was sought as to the desirable nature of the future Church of England presence within the English educational system and the priority which ought to be given to that presence in relation to other spheres of social responsibility. (5) Some nine per cent of those in the sample who answered the questionnaire thought that the Church of

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(1) Appendix, pp. lvii - lviii.

(2) Ibid., p. xvi, Q.7.

(3) in favour	239	(81.0%)
not in favour	33	(11.2%)
"don't know"	3	( 1.0%)
no reply to Q.	20	( 6.8%)

no. of question- naire responses	295	(100.0%)
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(4) Other aspects, in order of frequency of nomination, were joint colleges of education, chaplaincies in higher education, the youth service and adult education.

(5) Appendix, pp. xiv - xv, Qs. 3 and 4.

England should take no part, in the future, in the English educational system.<sup>(1)</sup> A majority listed a number of areas where Anglican support and influence ought, in their opinion, to continue or ought to be developed but few ascribed an order of priority to the areas listed. A count of the number of times a particular area was recorded in the questionnaire responses, compared with the number of clergy who wished to see a continuation of the Anglican presence in education, produced the results displayed in Table 50 (below).

Eighty-nine per cent of those who answered the questionnaire wished to see a continuation of the Anglican presence in English education and approximately three-quarters of them saw that presence in terms inter alia of voluntary school provision and relatively few differentiated between primary and secondary schools. Anglican chaplaincies in universities and in further and higher education generally were recorded as frequently as were voluntary schools, and there was majority, or near majority, support for continued involvement in the Anglican colleges of education, for the youth service and for adult education.

Of the clergy in the sample who answered the question concerned with the relative priority to be accorded by the Anglican Church to education, two-thirds placed it first, second or third in rank order of priority within the whole field of social responsibility. The three most frequently nominated of 11 identified spheres of social responsibility were home missions, child care (including orphanages and adoption agencies) and education.<sup>(2)</sup>

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(1) retain national presence	263	(89.2%)
play no future part.	26	( 8.8%)
reply of "don't know"	1	( 0.3%)
question unanswered	5	( 1.7%)
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no. of answered questionnaires	295	(100.0%)

(2) The question was answered by 249 members of the sample: as to the 11 spheres of social responsibility, see Appendix, p. xv, Q.4.

TABLE 50

VIEWS OF A SAMPLE OF ANGLICAN CLERGY AS TO THE  
NATURE OF THE FUTURE PRESENCE OF THE CHURCH OF  
ENGLAND WITHIN THE ENGLISH EDUCATIONAL SYSTEM

N = 263

Suggested nature of future presence within the English educational system	Clergy response	
	No. of responses	Percentage of clergy
University chaplaincies	219	83.3
Primary schools	204	77.6
Other FE/HE chaplaincies	188	71.5
Secondary schools	186	70.7
Colleges of education	137	52.1
Youth service	136	51.7
Adult education	130	49.4
Pre-school education	88	33.5
Special schools	81	30.8
Other	6	2.3

Constructed from questionnaire responses

One member of the sample wrote, in justification of his choice of those  
three priorities,

"The greatest need of the nation at this time is  
to become aware of its 'lack of a sense of need  
for God'. Until the Church looks at the  
priorities of its areas of work there will be  
much rushing and dashing about whilst the founda-  
tions crumble. Hence priorities,

Home,  
Education,  
Family Life.

With the first two right, the rest can follow."



An opposing view was put by a member of the sample who found it impossible to assign priorities:

"What we do next in each sphere must be greatly influenced by history and it is seldom a question of allocating resources between one activity and another, ab initio. Care for the elderly is an ethical demand upon us, which has to be done without hope of future reward. Child education means (optimistically) recruitment for the future. How can we possibly assign a priority...we have to press on along the whole front and not select this or that for priority..If, which is unlikely, I were sent by a 20th century Pope Gregory to be Archbishop of Canterbury, with £x million to spend, I should put my resources into the greatest centres of influence which are the universities, training colleges, etc. and hope that, as a consequence, enough resources would come in to dispense with the need for allocating priorities."

Priests in Charge of Conventional Districts, ordinarily in large, new population centres, were asked by questionnaire,

"In considering the best use of resources, spiritual, human and material, available to you in and for your District, what projects (if any) assume in your mind greater importance than the establishment of an Anglican voluntary primary school?"(1)

Replies were received from 73 priests. None saw the establishment of an Anglican primary school as the first priority within his district but one, with an already established Church primary school in his designated area, nominated an Anglican secondary school as the most important project to be considered and four indicated that the establishment of an Anglican primary school was one of, but not chief among, the desirable projects for their districts. Replies illustrative of the wide variety of response from the other clergy are transcribed below.

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(1) Appendix, p. xii, Q.12.

"The short answer is that the establishment of a voluntary school has never been considered at all."

"We would consider the imposition of a Church school a definite waste of available resources."

"I would prefer a school, but the building of a church is the next priority."

"No need - we have a conservative Evangelical tradition and in ten years have built up a 300+ Sunday school system with 40 well-trained and dedicated teachers."

"There is one C.P. school on the estate, one on border of the estate and the secondary modern school is ten minutes walk from the estate...we have never considered a Church School on top of the existing ones. I have a strong link with them all. I speak at special services (Harvest, etc.) and take assemblies four times a term at the secondary school."

"We need Christian cells of people who can lead the parents to Jesus Christ and the development of Christian family life. The home is the weak point in our society and schooling seems to have little effect on those families who need support and guidance."

"In seeking to care for souls in this District there is a distressing lack of basic amenities... Fortunately the local County school is excellent, and the Church Hall is used by the baby clinic, etc. and we have a pre-school play-group four half-days a week."

"There are other aspects of the Ministry of the Church not of greater but of different importance."

"'A new Christian community' implies something wider than Anglican. Therefore 'Anglican primary schools' may make no contribution, although I would welcome opportunities of using the facilities of the state schools. Other ecumenical community projects must rank higher."

In that the priests appointed to new and developing areas within a diocese are likely to be among the more forward looking and zealous of the Anglican clergy one might reasonably look to the conventional districts for evidence of a resurgence of Anglican voluntary school

activity. It would seem, however, that there is in general little enthusiasm in those districts for new voluntary school foundations whether they be Anglican or inter-denominational projects.

The working party which produced the 'Crisis' Report in 1972 envisaged an overall reduction, in the future, of the number of Anglican voluntary schools in the English dioceses but argued that the reduction of the numbers of aided schools ought not in any event to exceed one-third of the then existing commitment.<sup>(1)</sup> A reduction of that order of magnitude would involve the closure, or adoption of controlled status, of some 800 of the aided schools identified in the survey reported earlier in this work.<sup>(2)</sup> Evidence from the dioceses suggests that erosion of the numbers of aided schools has taken place in the years since 1972 and that conditions exist for that erosion to continue.<sup>(3)</sup>

Questionnaire response has afforded some insight into the causes, in some instances, of the movement from aided to controlled status; relatively little is known, however, of the patterns of closures of aided schools in the English dioceses in the years since 1944. A request to diocesan directors of education for information about the numbers and dates of school closures brought no positive response.<sup>(4)</sup> A typical reply, from the Schools Officer of the London and Southwark Diocesan Board of Education, was,

"I am afraid we just have not got the sort of information for which you are asking. We have been rather bad at keeping records and running totals over the past twenty years or so." <sup>(5)</sup>

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(1) G.S. (Misc.) 17, p.15, and see Chapter 3, pp.55-56.

(2) Chapter 5, esp. Table 16, p.107.

(3) as to this, see Chapter 6, esp. pp.178-182.

(4) Appendix, pp. iv - v, Q.1.(c).(iii).

(5) letter dated 1 November 1976.



Ministry of Education and Department of Education and Science figures for the numbers of maintained schools in England and Wales in the years from 1947<sup>(1)</sup> demonstrate the dramatic rate of decline of the Anglican voluntary schools during a period of overall expansion in maintained school provision. During the period from 1947 to 1975 the numbers of Anglican voluntary aided and controlled schools decreased by 35.3 per cent from 9,204 to 5,954 while in the same period the numbers of county schools increased by 17.0 per cent and the numbers of Roman Catholic voluntary schools increased by 44.9 per cent.<sup>(2)</sup> That decrease of 35.3 per cent in the numbers of Anglican voluntary schools from 1947 to 1975 is to be compared with a decrease of 23.2 per cent during the period from 1903 to 1938.<sup>(3)</sup> Examination of the corresponding figures for the numbers on the registers of maintained schools shows that the proportion of pupils in Anglican schools fell from 17.8 per cent in 1947 to 10.8 per cent in 1975. In 1903 the figure was 39.2 per cent.<sup>(4)</sup> In 1903, then, almost four pupils in every ten within the maintained system in England and Wales attended Anglican schools which managers were able legally to conduct in accordance with the original trust deeds or with established custom. By 1975, and in that less than one half of the pupils at that time attended aided schools,<sup>(5)</sup> the figure of four in ten had fallen to one in twenty.<sup>(6)</sup>

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(1) figures contained in Appendix, p. xliii.

(2) 1947: 16,520 county schools and 1,826 Roman Catholic voluntary schools  
1975: 19,333 county schools and 2,646 Roman Catholic voluntary schools  
The figures are contained in Appendix, p. xliii.

(3) 11,687 Anglican voluntary schools in 1903 and 8,979 in 1938. The figures are contained in Cruickshank, (1963), p.191.

(4) 1903: 2,338,602 out of 5,967,280; 1947: 895,555 out of 5,034,275;  
1975: 971,260 out of 8,971,275. The figures are contained, respectively, in Cruickshank, (1963), p.191, Ministry of Education, Education in 1947, p.103 and D.E.S., Statistics of Education, Vol. 1 (Schools), 1975, p.32.

(5) 444,866 pupils in aided and special agreement schools and 526,394 in controlled schools; figures in D.E.S., Statistics of Education, Vol. 1 (Schools), 1975, p.32.

(6) Ibid., 8,971,275 pupils on the registers of the maintained schools in 1975.

An incomplete and unrepresentative list of Anglican voluntary primary schools closed in the years since 1944 was obtained by the expedient of noting the manuscript alterations to schedules of voluntary schools obtained from diocesan offices. The list so compiled contained the names of 210 schools in 11 dioceses.<sup>(1)</sup> Questionnaires, seeking the status of the school at the time of closure and the circumstances in which it was closed, were sent to the incumbents in whose parishes the schools had been established, and 135 replies were received. Of those replies, 32 related to aided schools, 83 to controlled schools and in 20 cases the status of the school was not given or was not known. All of the controlled schools and 25 of the aided schools were, it was stated, closed on the initiative and by the action of a local education authority, supported, it may be, by the Minister of Education or the Secretary of State for Education and Science. In the case of each of the 25 aided schools the school managers were said to have been opposed to the closure although 19 of the closures were a consequence of small, and declining, numbers on the registers. That evidence of local education authority influence on the pattern of voluntary school provision illustrates the statement made by the Ministry of Education in 1953 that,

"...the Minister is called upon from time to time to consider proposals made to her by authorities for the closure of small rural schools. To those who live in the country and have come to regard these schools as an indispensable part of the neighbourhoods they serve, it has sometimes seemed that they were closed too readily...Local education authorities, on the other hand, must take a wider view. They have a duty to provide the best education within their power for all the children for whom they are responsible, and in discharging this responsibility they must consider not only the wishes of the parents but also sound educational standards and reasonable economy."<sup>(2)</sup>

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(1) the Dioceses of Chester, Coventry, Durham, Ely, Exeter, Lincoln, Liverpool, Oxford, Peterborough, Winchester and York

(2) Ministry of Education, Education in 1953, (1954), p.8.



In that it has been demonstrated that Anglican primary schools tend to be relatively small schools<sup>(1)</sup> and that such schools continue to be maintained when there are fewer than 50 pupils on the registers<sup>(2)</sup> it is thought possible, on the one hand, that had local education authorities, perhaps with central government influence, applied that policy towards village schools rigorously and consistently in the post-1944 period there might have been a greater number of closures than in the event took place and, on the other hand, that changes in population patterns might put at risk, in the future, a number of Anglican schools which, in the 1970s are, and have been, marginally viable.

Diocesan directors of education were asked, in one section of the questionnaire addressed to them,

"Would you be so kind, please, as to let me have your view (which I shall not, unless you indicate otherwise, take to be a statement of Diocesan policy) on the chief determinants, other than financial, for the survival of Anglican voluntary schools into the 21st-century?"<sup>(3)</sup>

Some wrote in terms of political influence:

"...the reluctance of politicians to challenge the churches' rights to a stake in education..."

"There ought to be little government intervention ...for fear of losing the Roman Catholic vote."

"We have the goodwill of national and local government."

Others stressed the uniqueness of the Church school:

"The recognition of the Church's unique expertise especially in its 'nurture' role."

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(1) Chapter 2, pp.27-28.

(2) Chapter 8, pp.238-239.

(3) Appendix, p. vii, Q.9.



"This diocese has still many parishes where the pastoral opportunities offered by 'our school' are valued. Even luke-warm priests do not quench this."

The majority of the directors who replied to that question, however, saw as the chief determinant for survival the continued parental demand for the Church school:

"Desire! If enough people want them they will survive."

"We shall only survive if we offer simple, clear-cut, denominational Christian instruction with the objective of bringing children to Confirmation, Holy Communion and Church membership."

"They currently represent to many parents a stability which is not to them apparent in other institutions."

One director struck a warning note:

"The wishes of parents are not of themselves sufficient to perpetuate the Church school. We must overcome the inability of the Church to take education seriously."

Diocesan bishops, Anglican and Roman Catholic, were asked,

"Would you wish there to be, in the foreseeable future, any significant change in the nature, level or pattern of the voluntary school provision in your Diocese? If so, a note of your thoughts would be most helpful, please."(1)

Replies from the Roman Catholic bishops again portray a common view and purpose within the hierarchy in England, replies typical of those received are:

"I foresee no change in our policy of providing our own schools for Catholic children."(2)

"No change - only growth."(3)

"This is only likely if it is in keeping with decisions made at a national level by the Department of Education and Science or the National Catholic Education Council."(4)

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(1) Appendix, p. iii, Q.3.

(2) The Roman Catholic Bishop of Middlesborough

(3) The Roman Catholic Bishop of Northampton

(4) The Roman Catholic Bishop of Portsmouth

"No - except that in reorganisation schemes we again wish to have parity of conditions and parity of educational opportunity for our Roman Catholic pupils."(1)

"We would like a place for every Catholic child in all Catholic schools in the Diocese."(2)

Significantly, and despite the variety of view they expressed as to the feasibility and desirability of founding voluntary schools jointly with other Christian bodies, none of the 12 Roman Catholic archbishops and bishops, or their representatives, who answered this question concerned with change in the nature of voluntary school provision in their dioceses made any reference to ecumenical projects. The reply made on behalf of the Roman Catholic Archbishop of Liverpool is particularly interesting for its reference to the problem of over-provision of voluntary school accommodation in areas with a dwindling child population:

"The provision of Catholic Voluntary Schools has matched the requirements for the various areas and it would be true to say that not only is the provision adequate but in fact with the contracting situation due to the declining child population and the transmigration of people from the inner urban areas there are pockets of over-provision."(3)

Not every body of Roman Catholic opinion has, in recent years, given unqualified support to the policy of the continued provision of Roman Catholic voluntary schools for the children of Roman Catholic parents. The Catholic Renewal Movement, formed in 1969 as "A National Movement for the renewal of the Catholic Church in England and Wales in the spirit of Vatican II",<sup>(4)</sup> recommended in a report published in 1971 that,

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(1) The Roman Catholic Bishop of Shrewsbury

(2) The Roman Catholic Archbishop of Southwark

(3) The Chairman of the Liverpool Roman Catholic Archdiocesan Schools Commission

(4) Spencer, A.E.C.W., 'The Future of Catholic Education in England and Wales', a report prepared for the National Executive of the Catholic Renewal Movement, 1971, preface.

"Attention should be concentrated on the goals of Catholic education instead of on the maintenance and extension of the system of Church-controlled schools, which represents only one particular means of attaining those goals...."(1)

Members of the Movement were concerned both with the suspicion that only a minority of the children in their schools was achieving those goals and with the fact that for about 400,000 Roman Catholic children in county schools in England and Wales there were no effective alternative means of Christian education. They urged that no new Roman Catholic voluntary school provision be made until an evaluation had taken place of the worth, in terms of the achievement of the goals of Christian education, of existing patterns of provision and until research into alternative means of providing that Christian education had been undertaken and completed. (2)

Replies from the Anglican bishops to the question concerned with their thoughts on significant future changes in the nature of the voluntary school provision in their dioceses reflected, in general, the variety of view and of level of concern, identified throughout this work, within the English dioceses. Of the 23 Anglican bishops who responded to the question 12 thought that no change in the future was possible and five that no change was needed. Not all qualified their replies. Some shared the view of the Bishop of Sheffield that,

"....the present position is all we can support financially...."

and offered no comment on a possible redistribution of resources. The Bishop of Ely wrote,

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(1) Spencer, (1971), p.42.

(2) Ibid., pp.42-43.



"I don't see the need for significant change - no doubt any change called 'significant' would have to be statutory."

Five replies were related to a need to maintain a "representative presence" within the maintained schools system. The Bishop of Durham thought that his diocese had "a fairly well distributed Church presence", but the Bishop of St Albans wrote,

"The distribution of schools as between Primary, Middle and Secondary is unbalanced, and there might be some notional advantage in reducing the primary element. But there is no financial need for this, and it would be absurd to withdraw from any school for doctrinaire reasons."

The Bishops of Bath & Wells, Manchester and Southwell foresaw some changes in the distribution of schools in their dioceses: one hoped to see, in the future,

"The provision of good aided schools in strategic areas where none exists..."

the second wrote that he saw "great gain in having a diocesan strategy" and the third replied,

"I would hope that it would become possible to rationalise the coverage of Church Schools to make attendance at one a viable option for the children of all parents."

In only one reply was there a reference to the provision of joint schools; the Bishop of Lichfield wrote,

"We shall continue, as far as financial circumstances allow, to develop the pattern of aided schools particularly in new housing areas. Where possible we have attempted this on an ecumenical basis but so far financial difficulties of the other denomination have precluded any such arrangement."

Again, in only one reply was there explicit reference to the encouragement of provision for one age range of pupil at the expense of another; the brief reply from the Bishop of Chester was,

"Nursery, primary and junior - Yes: secondary - No."

The Roman Catholic bishops were concerned, in their replies, exclusively with the domestic role of their schools; the Bishop of Hereford, alone of the Anglican bishops who answered the questionnaire, made reference to that evangelical role of the voluntary school:

"...the problem for the future lies not so much in their provision as in ensuring that the context of the school reflects an awareness of Christ. The Church schools are one part, though an important part, of the Church's concern for:

- (1) the statutory education system
  - (ii) the education of its own members.
- Perhaps more emphasis needs to be put on the latter than the former..."

In April of 1970, and in consequence of an invitation by the Secretary of State for Education and Science, the National Society and the Church of England Board of Education made a joint submission of evidence on a new education act.<sup>(1)</sup> By the time that submission was presented to General Synod, later in the year, there had been a change of government and, perhaps as a result, debate on its content was desultory.<sup>(2)</sup> Much of the evidence was concerned with a justification for the retention of the sections in the Education Act, 1944, relating to voluntary school provision. Significant recommendations were:

"The term 'Controlled' should be abandoned and a more accurate term devised."<sup>(3)</sup>

"It should...be possible in certain circumstances and with adequate safeguards for...(controlled schools) to regain Aided status, and for transferred and substituted Controlled schools to be built as Aided schools, but it is not part of our purpose to envisage the creation of Aided schools in single school areas by such a procedure."<sup>(4)</sup>

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(1) National Society and Church of England Board of Education, 'Evidence on a New Education Act', 1970, C.A. 1776.

(2) Report, G.S. 1.1, pp.33-58.

(3) C.A. 1776, p.14.

(4) Ibid.

"Consideration should be given to the recommendation that head teachers of Controlled schools be reserved teachers." (1)

"The distinctive status of Special Agreement schools should be examined: the possibility of doing away with this status and of classing Special Agreement schools as Aided schools should be investigated." (2)

"There should be statutory provision for Voluntary Special Schools." (3)

"The system... (of apportionment of financial responsibility between the local education authority and the managers/governors of an aided school) should be simplified both in regard to maintenance and the apportionment of costs of building projects. The object of this is tidying up: the Church of England seeks no new financial advantage." (4)

The submission urged the retention of a statutory provision for school worship in all maintained schools and recommended that,

"It is not essential that the school day should begin with worship.

It is essential that worship should take place every day.

Worship need not be a single act attended by all.

Special provision should be made for the needs of senior pupils." (5)

There is no indication that the Secretary of State for Education and Science would, in a new education bill, seek to modify fundamentally the 1944 voluntary schools settlement but there are those within the local education authorities who seek an end to the distinctive status of the aided school within the maintained system. They argue that the distribution by

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(1) C.A. 1776, p.14.

(2) Ibid.

(3) Ibid.

(4) Ibid., p.21.

(5) Ibid., p.25.



the Department of Education and Science of building grant to individual bodies of voluntary aided school managers and governors is archaic and costly in staff time and that the complexities, both of the apportionment of building and repair costs and of the appointment of teachers, are a disproportionately heavy burden upon local authority administration.<sup>(1)</sup>

Anglican and Roman Catholic diocesan bishops were asked, by questionnaire,

"Within the context of voluntary school provision, what are your hopes and fears for the content of a future Education Act which might supercede the provisions in the Education Act of 1944 as amended by subsequent legislation?"<sup>(2)</sup>

Near unanimity of view was expressed by all, Anglican and Roman Catholic, who returned questionnaires. The most comprehensive statement was that made by the Anglican Bishop of Blackburn:

"Depending on whether the purpose of a new act is to establish principles or merely to be enabling legislation, our hopes are:

- (1) that the act will ensure that the principle that every parent has the right to send his child to a church school be safeguarded,
- (2) that the compulsory clauses about R.E. be retained, perhaps as part of a compulsory core curriculum clause (if this piece of thinking continues to develop), but with a greater flexibility than at present as to how R.E. is done and how and when assembly is done; indeed the same flexibility as would be necessary in a core curriculum as a whole,
- (3) the general balance between DES, LEA and Dioceses be preserved, with only slight modifications, if any,
- (4) a recognition that those who provide the money for Church schools have already done so through

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(1) see, for example, the commentary by Sloman, P. in Education, vol. 151, no. 13, 31 March 1978, p.267.

(2) Appendix, p. iii, Q.5.

rates and taxes, and that grant aid should be as near 100 per cent as is consistent with retention of a real element of control by the Dioceses.

Our fears are:

- (1) that the above might not be done,
- (2) that R.E. in secular schools should disappear amongst the humanities,
- (3) that the balance between DES and LEA should shift so that the DES can no longer act as arbiter in disputes between LEAs and the Dioceses."

The Roman Catholic Archbishop of Southwark put forward views more extreme than most:

"We hope the state will eventually accept full responsibility for Church schools...Our fears are that future legislation may reduce the influence of the Church and possibly restrict rights to give Religious Instruction."

Reference was made in the questionnaire sent to diocesan directors of education, during August 1976, to the 1972 'Crisis' Report and directors were asked,

"The Report contains (in p.18) the proposal that regional conferences of Diocesan Education Committees take place with a view to the formation of an agreed policy where diocesan boundaries '...bisect an area which can be said to be a recognisable unit sociologically or administratively' and to 'the overall formation of an agreed regional policy'. Has your Council or Committee been party to such a conference?"

and, as a related question,

"The penultimate paragraph of the Report contains the recommendation that, when regional studies are completed, two decisions be taken by diocesan directors, one concerned with '...the delineation of what might be called a national policy' and the other with the future role of the Church's central agencies...I would be most grateful for any comment which you might feel able to make as to the feasibility and desirability of moving towards an agreed national policy and towards central control or co-ordination." [1]

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[1]. Appendix, pp. v - vi, Q.1.(d) & (e) and, as to the Report, see G.S. (Misc.) 17 and Chapter 3, pp.55-57.

Thirteen of the 27 directors who returned answered questionnaires reported some form of inter-diocesan cooperation;<sup>(1)</sup> in no case was the cooperation stated to be a consequence of the recommendation in the 1972 Report and only in the reply relating to the Dioceses of London and Southwark was there any reference to that cooperation extending to the determining and implementing of a joint or regional policy.<sup>(2)</sup> No director reported, in his 1976 questionnaire response, his attendance at, or the setting up of, a regional conference such as was envisaged in the 1972 Report. Several directors denied the need for formal consultation or regional conferences "because of the close rapport between colleagues in neighbouring dioceses".<sup>(3)</sup> The Directors for the Dioceses of Leicester and of Rochester argued against the formation of regional conferences, the one "...because of the time-consuming factor and...people are too involved in so many other activities" and the other in that, he thought, it would be "completely impracticable".

The statement by the Diocesan Director of Education for Carlisle that,

"'National policy' suggests a degree of centralisation that would be generally felt to be undesirable..."

is representative of the tenor of the majority of the responses to the

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(1) analysis of questionnaire responses reveals:

participation in regional conference	0
formal inter-diocesan cooperation	5
informal inter-diocesan cooperation	8
Reply of 'none needed'	3
Unqualified reply, 'No'	11

Number of answered questionnaires	27
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(2) as to the cooperation between the London and Southwark Dioceses, see Chapter 7, pp.206-207.

(3) the phrase used by the Diocesan Director of Education for Liverpool



question of the desirability of a move towards a central education policy by the Anglican Church. No director thought such a move to be feasible.

The Director for the Diocese of Rochester wrote,

"Centralisation and coordination is a proper idea but impossible of attainment - some dioceses have 400+ schools, some have almost none."

A general view, expressed explicitly by the Diocesan Director of Education for Lichfield, was that,

"An overall plan administered from the centre or on a regional basis would have been a good thing had it been undertaken at the beginning. In our judgment it would not be easy at this date to unscramble the existing set-up and we cannot see any advantage (but rather to the contrary) in any proposal to transfer effective control to London or to a regional office."

Perhaps the most pertinent comment was made by the Director for the Diocese of Gloucester,

"National policy? - first there would be the need to agree on the purpose of voluntary schools."

Opinion from the five per cent sample of Anglican clergy was sought as to the desirability and feasibility of a national policy on the Church's involvement in English education.<sup>(1)</sup> Many of those who answered the questionnaire offered opinions contrary to those expressed by diocesan directors of education; approximately 59 per cent saw a national policy as desirable and 43 per cent as feasible.<sup>(2)</sup> Some saw in a national

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(1) Appendix, p. xvi, Q.6.

(2) from an analysis of questionnaire responses:

Desirable and feasible	119	(40.3%)
Desirable not feasible	55	(18.6%)
Feasible not desirable	7	(2.4%)
Neither desirable nor feasible	66	(22.4%)
Reply of "Uncertain" or "Don't Know"	26	(8.8%)
No reply to the question	22	(7.5%)

policy an alternative to what they considered to be ineffectual diocesan leadership and administration; one, a canon emeritus of a cathedral in the Province of York, offered as his opinion,

"The effectiveness of any involvement depends entirely on the quality of those appointed in this field. If they be men and women of conviction and wisdom they will justify their appointment. My impression at present is that too many enter the educational field...because they are frustrated in other spheres of Church work. Thus the Church...has no cutting edge."

Others, on the other hand, were critical of the ability of General Synod to formulate an agreed national policy. One of their number, a senior member of the staff of a diocese in the Province of Canterbury and a member of General Synod, wrote,

"As a distinguished R.C. said to me not long ago, you have only to read the divergence of opinion in the General Synod of the Church of England on almost any important subject raised - Ministry etc. - to realise how difficult it is for the C. of E. to be united on anything."

The Anglican and Roman Catholic diocesan bishops were asked for their views on the merits or otherwise of individual diocesan policies on voluntary school provision as against a national policy.<sup>(1)</sup> There was, as might have been anticipated, unanimity of view among the twelve questionnaire responses received from the Roman Catholic dioceses but there were variations of emphasis in the expressions of that view. From Lancaster there was the statement that,

"A national policy is necessary since government policy is national..."

from Plymouth,

"...we have always adhered to a national policy..."

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(1) Appendix, p. iii, Q.4.

from Clifton,

"A diocesan policy does give the individual Schools' Commission more scope in catering for the needs of their own area. However, as far as the Catholic dioceses are concerned, each diocese does try to keep in line with the general guide given by the Catholic Education Council..."

and, from Southwark,

"We consider national policy to be desirable. In some cases financial constraints limit particular dioceses from full participation."

The most comprehensive statement, and that which reflected majority attitude among the Roman Catholic bishops, came from Arundel & Brighton:

"A basic national policy would seem to be essential  
(a) from the point of view of strength in negotiating with central government and with local authorities, and  
(b) because of the growing mobility of the population our people expect the same basic needs to be met throughout the country. This need not mean, however, that because of differing circumstances there might not be a case of regional differences in provision - e.g. 6th-form provision in Church schools might not be desirable in rural areas where long journeys would be involved."

Only two of the 23 Anglican bishops who responded to the questionnaire, the Bishops of Liverpool and of Newcastle, offered views which approached those of the Roman Catholic bishops: neither enlarged upon his view.

The one wrote,

"I believe there should be a national policy"

the other,

"Closer coordination within an overall strategy is now necessary."

The majority of the replies received from Anglican bishops contained argument in support of local initiative and activity. Typical of that argument were the statements by the Bishop of Carlisle that,

"[an agreed policy is]...not desirable -



- not even at Diocesan level. Schools must feel they are local and, ideally, management should be locally based. What needs strong centralisation is financial backing..."

and by the Bishop of Hereford:

"Whilst it is a great deal neater to have a national policy, education in this country has never worked, as it were, from the top down. This applies as much to State as to Church and I believe this to be an important freedom...Each diocese has to work out its own strategy for staffing and mission. Similarly each diocese has to work out its priorities in terms of manpower and money...I would want to argue that education is as much a part of diocesan life as mission, and so intertwined with policy on staffing etc. that it would be wrong to operate at a national level. This is not to deny the value of inter-diocesan co-operation but the local unit in education really is the vital one."

There is overwhelming evidence to support the view that, although there are some in the Anglican dioceses in England who see merit in the adherence by the Roman Catholic diocesan authorities to a national policy concerning their voluntary schools, it is most unlikely that the Established Church in England will, in the foreseeable future, formulate, adopt and implement an agreed central policy concerning its contribution to, and its place in, the English educational system, whether or not that contribution and place be separate from, or integral with, those of other denominations. Again, and in that this work has demonstrated the lack of success of many of the Anglican dioceses effectively to implement their own policies concerning voluntary school provision, it is to be doubted that conditions exist, in general, in the Anglican deaneries and parishes in England for the unqualified support of a national policy were one, in the event, to emerge.

CHAPTER TEN

CONCLUSIONS

"A realistic appraisal in terms of what our schools or colleges are doing is obviously something that we want, but equally something difficult to present. If we were to ask for a realistic appraisal of what our parish churches are doing, calculating on the one side the money we spend on buildings, provision for clergy, and the like, and on the other, the manifest and proved results, the arithmetic would be difficult, and yet we would say that the presence of the Church must be established in that place. And to some extent this must be an answer in the educational scene. We wish to maintain and establish the presence of the Christian Church and the faith to which it witnesses as widely as we can and how effectively that can be done varies from place to place. It would be difficult to give an exact calculation..."

The Bishop of Chichester, in a speech to Church Assembly, Report, C.A. 48.3, November 1968, p.836.

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The 1944 voluntary schools settlement was a compromise, but compromise during negotiation was to be neither harbinger nor guarantor of uniformity of denominational voluntary school policy or activity within the terms of the ensuing legislation. Whereas Roman Catholic policy, accepted and largely implemented by each of their dioceses and archdioceses in England, was to seek and obtain aided status<sup>(1)</sup> for their voluntary schools and in general to take full advantage of opportunities for the enlargement of existing schools and for the foundation of new schools,<sup>(2)</sup> the Anglican dioceses in England, in the absence of firm central direction,<sup>(3)</sup> adopted a variety of policies not all of which were to be put into practice.<sup>(4)</sup>

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(1) Throughout this work the term 'aided' includes, unless the context requires otherwise, reference to special agreement status.

(2) Chapter 4, p.61.

(3) Chapter 3, pp.35-39 and Chapter 4, p.61.

(4) as to this, see Chapter 4.

In some dioceses debate was controversial,<sup>(1)</sup> in others there was no policy other than that decisions were to be made at parochial level.<sup>(2)</sup> In that the authority of no Anglican diocese in England was of itself sufficient to ensure implementation of its policy,<sup>(3)</sup> and since few dioceses were able or willing to support an aided schools' policy with assurances of financial support to managers and governors of existing voluntary schools and to prospective promoters of new schools,<sup>(4)</sup> it was as likely that the post-1944 pattern of Anglican voluntary school provision in a diocese be counter to diocesan policy as that it should conform to it.<sup>(5)</sup> The patterns of diocesan provision identified during the first half of the 1970s varied widely from diocese to diocese in extent, in the proportion of aided to controlled schools and in post-primary school provision.<sup>(6)</sup> In general those patterns owed more to parochial than to diocesan decision.<sup>(7)</sup>

In the immediate post-1944 period a large number of the Anglican voluntary schools in the English dioceses were small and unreorganised all-age schools and their pattern of provision presented a nineteenth century image.<sup>(8)</sup> Some 30 years later that pattern of provision is, in the greater number of dioceses, one largely for children under 12 years of age<sup>(9)</sup> in schools which, although to a considerable extent rehoused in

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(1) Chapter 4, pp.74-77.

(2) Ibid., pp.77-78.

(3) Chapter 6, p.152.

(4) Ibid., p.150.

(5) Ibid.

(6) as to this, see Chapter 5.

(7) Chapter 6, p.191.

(8) Chapter 2, p.29.

(9) from figures presented in Chapter 2, pp.32-34.



modern buildings, were for the most part founded during or before the school board era,<sup>(1)</sup> and the nineteenth century image persists.

Some responsibility for the dissemination of diocesan policy to the parishes, and for general advice and guidance to managers and governors of voluntary schools, has rested, and rests, with the diocesan directors of education. Praise for the "outstanding influence and vital role" of a number of individual directors is recorded<sup>(2)</sup> but inevitably the effectiveness of that dissemination and the quality of that advice and guidance varied from diocese to diocese and from time to time. Some directors, especially those with parochial responsibilities, have been overburdened; some, however enthusiastic and conscientious, have lacked adequate professional or administrative assistance and, on occasion, it is difficult to avoid the charge of amateurism or, at worst, incompetence.<sup>(3)</sup> The establishment by two neighbouring dioceses of a common diocesan education office with joint appointment of a director of education and with apparently adequate advisory and office staff is noteworthy and might usefully be examined by other dioceses.<sup>(4)</sup> However, a prerequisite to the establishment of a joint directorate and secretariat would be for the dioceses concerned, and they need not necessarily be confined to two, to formulate an agreed policy concerning both their voluntary schools and their contributions, generally, to educational provision in their areas.

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(1) Chapter 5, p.137 and, as to the sample upon which this statement is based, see Chapter 5, pp.130-134.

(2) Chapter 6, p.161.

(3) Chapter 6, pp.161-167 and Chapter 7, pp.207-209.

(4) Chapter 7, pp.206-207.

Inter-diocesan conferences, on a regional basis and with a view inter alia to identifying or formulating common education policies, were suggested in a report to General Synod in 1972 but there is little evidence of support by individual diocesan directors for formal links of that nature.<sup>(1)</sup>

Church Assembly and General Synod debate on voluntary school provision has, throughout the post-1944 period, been concerned largely with the financial burden of sustaining aided schools and to some extent with the consequent and at times exaggerated fear that the heritage of Anglican schools in England might be lost.<sup>(2)</sup> That burden of aided status is inequitable from one diocese to another and from one body of school managers to another within a diocese. Not all managers and governors of voluntary schools interpret the financial responsibility of aided status, however great, as a burden; much depends, on the one hand, on the level of tolerance and, on the other, on the level of concern.<sup>(3)</sup> Barchester schemes,<sup>(4)</sup> operated by some dioceses, offer a measure of financial assurance to bodies of managers and governors of aided schools but, in the absence of sustained effort and enthusiasm within the parishes, are not to be seen as insurance against the loss of aided status by any school within such a scheme.<sup>(5)</sup>

General Synod accepted, again in 1972, the concept of a permanent

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(1) Chapter 9, p.302.

(2) as to this, see Chapter 3, esp. pp. 47 and 55.

(3) Chapter 7, p.213.

(4) Ibid., pp.201-203.

(5) Chapter 6, pp.180-181.

"representative presence" of the Church within the maintained schools' system as an alternative to the continuance of a pattern of voluntary aided school provision subject to erosion from "piecemeal and immediate reaction to the pressure of local circumstances".<sup>(1)</sup> There is ample evidence of that erosion<sup>(2)</sup> and conditions exist for continued erosion, whether by closure of schools with marginally viable numbers of pupils, decision to abandon aided for controlled status or failure to seek opportunities to found new schools in new population centres.<sup>(3)</sup> Although it cannot be said that the Anglican dioceses generally will adopt as their policies the identification and safeguarding of aided schools to form a "representative presence" in their areas, there is evidence that a number of dioceses have plans for, or have proposed, a rationalisation of their aided school provision.<sup>(4)</sup> Not every Anglican diocese in England has a sufficiently wide distribution of aided schools from which a selection to form a presence might be made.<sup>(5)</sup> The independent schools in England which are Anglican by foundation or by tradition have few formal links with the dioceses in which they are situated and it is unlikely, if perhaps unfortunate, that many would form part of a future diocesan presence.<sup>(6)</sup>

There is no unanimity of opinion within the membership of the Church of England about the purpose of the Anglican voluntary aided school. Some see it as fulfilling a purely domestic role akin to that of Roman Catholic

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(1) Chapter 9, p.270.

(2) Chapter 6, pp.178-181 and pp.187-189.

(3) as to this, see Chapter 9, esp. pp. 290 and 293.

(4) Chapter 4, pp.82-89.

(5) Chapter 9, p.273.

(6) Chapter 4, p.96.



schools, others as having a general, if distinctive, role within the mainstream of the maintained schools system.<sup>(1)</sup> Of those who actively support the Anglican aided schools in the parishes or who contribute to fund raising activities for those schools a majority view the schools in their domestic role whereas, although a sizeable minority of parents select schools on the basis of their own religious conviction, most do so for convenience or because they recognise that they are in some way distinctive.<sup>(2)</sup> Parochial support for an aided school because of its domestic role, whether real or supposed, within an Anglican community would, it is thought, be incompatible with its strategic, general role within a diocesan "representative presence". One corollary to the nomination by a diocese of a "representative presence" would, then, be diocesan and not parochial financial responsibility for the schools within that presence. In that a diocesan synod has no power to supercede the decisions or actions of a body of voluntary school managers or governors,<sup>(3)</sup> it is likely that, in some dioceses, managers or governors of aided schools not chosen as a part of a presence but able and willing to keep their schools without diocesan financial support would choose to do so.

It has been suggested that an Anglican presence might the more readily be attained in some areas by the founding of voluntary schools jointly with other Christian bodies.<sup>(4)</sup> There have been in recent years a number of apparently successful aided school foundations jointly between Anglican and Roman Catholic,<sup>(5)</sup> and Anglican and Methodist,<sup>(6)</sup> communities and it may

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(1) Chapter 9, pp.257-264.

(2) Ibid., p 269.

(3) Chapter 2, p.22.

(4) Chapter 9, p.275.

(5) Ibid., pp.275-278.

(6) Ibid., p.280.

be that, within limits which might be imposed by the restriction of endowment and trust monies for such projects,<sup>(1)</sup> the experiments will be repeated. There is support for the suggestion that some at least of those foundations owe more to expediency than to an unequivocal acceptance of a movement towards Christian unity.<sup>(2)</sup>

Not everyone within the Anglican Church in England is prepared to give his wholehearted approval to continued Church involvement in the dual system or in the English educational system generally.<sup>(3)</sup> There is, however, evidence of majority support within the Anglican clergy in England for a Church presence both in the maintained schools' system and in chaplaincies within further and higher education, and of majority or near majority support for the Anglican colleges of education and for Church involvement in the youth service and in adult education.<sup>(4)</sup> If those opposed to continued Church involvement were, at some time in the future, to become a majority and were to secure in General Synod a policy of complete withdrawal from the dual system then evidence suggests that the policy would not be implemented fully in all the English dioceses. The twin forces of tradition and resistance to change together with a well-managed diocesan Church schools fund<sup>(5)</sup> would enable a diocese with a nucleus of

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(1) Chapter 9, p.278.

(2) Ibid., pp.283-284.

(3) Ibid., p.285-286.

(4) Ibid., p.286.

(5) perhaps a Barchester scheme and essentially a Section 86 fund concerned with the continued use of otherwise redundant educational endowments; as to Barchester schemes, see Chapter 7, pp.201-203 and as to Section 86 monies see Chapter 7, p.206.

aided schools which were under stable and devoted management or governance to maintain some presence within the maintained schools system in its area at least during the remaining period of office of the chairmen and other foundation managers and governors of those schools. Perpetuation of that presence would, under existing legislation relating to aided schools, require that, in those parishes where primary, middle or secondary schools were to be retained, there should be, and continue to be, caring and enthusiastic incumbents able to generate and sustain community concern for their schools and to foster links between school and home. Assurance of the continued presentation to livings of men of the requisite calibre would require that the bishop or the diocesan board of patronage held, or acquired, the advowsons or rights of presentation.<sup>(1)</sup> Again, much would depend upon the appointment to the diocese of a competent director of education with adequate support staff and with, as a high priority among his terms of appointment, the maintenance of close links between the diocese, its education committee and its schools.

A serious movement towards a decision by General Synod to withdraw from involvement in the English maintained schools system is not in prospect but it is evident that concern for, and the degree of priority accorded to, voluntary school provision at the present time varies among the Anglican dioceses. If a diocese not among the leaders in the field of aided school provision were now or in the foreseeable future to decide to subscribe to the policy of maintaining a "representative presence" within the maintained schools system, then the criteria for the perpetuation of an aided schools presence in the face of a national policy of withdrawal from the dual system would, it is argued, be those which would need to be adopted by that diocese if it were successfully to implement its new

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(1) Chapter 4, pp.96-99.



policy.

By far the greater number of controlled schools in England are Anglican schools.<sup>(1)</sup> Debate within the Church of England has produced no general agreement about the relative worth to a parish or to the Church generally of aided and controlled status as conceived by the architects of the 1944 settlement,<sup>(2)</sup> but there is substantial evidence that, whether or not by deliberate design, the distinction in practice between the Anglican aided school and the Anglican controlled school has, in parishes in a number of English dioceses, become blurred.<sup>(3)</sup> The Church proposed, in evidence to the Secretary of State for Education and Science in 1970, that future legislation might offer the means for a controlled school to gain, or regain, aided status.<sup>(4)</sup> The feasibility of the projected adoption by a diocese of a policy of nominating and maintaining a "representative presence" might well depend upon the ability by managers or governors in specific areas to seek aided status for their controlled schools, and the decision by a diocese then to implement that policy would be very likely to precipitate debate about the future role of those of its controlled schools not to be nominated for aided status. Although the minority who now see little or no worth in controlled schools might well support their abolition, no general movement in that direction has been identified and such a proposal would doubtless be met with hostility in many dioceses and within General Synod. Again, there is no evidence of any movement within central government to disturb the 1944 settlement albeit those concerned for the future of the voluntary school

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(1) Chapter 2, p.30.

(2) as to the debates, see Chapters 3, 4 and 8.

(3) Chapter 8, esp. p.256.

(4) Chapter 9, p.298.

need to be alert to a movement within local government to seek an end to the distinctive status of the aided school, not for any doctrinal reason but on the grounds that the burden of the minutiae of administration concerned with the aided school is unduly heavy.<sup>(1)</sup>

The 1944 compromise, it is generally accepted, was not a final settlement but a "vital stage" in the development of the dual system.<sup>(2)</sup> Central to that compromise was the provision for controlled status whereby managers or governors unable or unwilling to seek aided status for their schools might effectively abrogate all financial responsibility for them. If the extreme view of one Roman Catholic archbishop in England, that the state should eventually accept full responsibility for Church schools,<sup>(3)</sup> were in the future to be accepted by government, the administrative distinction between the aided and the controlled school would disappear. In that event, the exercise of determining the status of voluntary schools might then be seen, in retrospect, to have been a refining process where aided schools would be those which qualified, by virtue of the demonstrated concern of their managers or governors, for a place in a modified, and it may be finally defined, dual system within which there would be a formula to take account of future voluntary school foundations. The controlled school would then, with financial compensation where needed, assume county school status.

One hundred per cent grant to aided schools is an unlikely eventuality, not sought by a majority within the churches who see aided status as necessarily involving them in some financial commitment.<sup>(4)</sup> If there were

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(1) Chapter 9, pp.299-300.

(2) Chapter 1, p.1.

(3) Chapter 9, p.301.

(4) Ibid., pp.300-301.

to be further increases in the rate of grant, tending towards but falling short of 100 per cent, and if the blurring of the distinction in practice between aided and controlled status were seen to be widespread, then arguably that distinction ought to disappear and the refining process to which reference has been made ought to be completed. In that diocesan plans for a "representative presence" might require it, provision would need to be made for managers or governors to seek, or re-seek, aided status. Necessarily, if argument on a refining process be valid, a financial settlement concerned with local education authority expenditure on that proportion of building and repair costs which would have fallen to be paid by managers or governors had their schools been aided schools when those costs were incurred, would need to be negotiated. Another financial settlement would be needed, unless dispensation were to be given, so as to subsume the special agreement schools within a monolithic voluntary schools sector.<sup>(1)</sup>

Three distinct periods are discernible in the involvement of the Established Church and, later, the Church in Wales in the dual system.<sup>(2)</sup> The first was characterised by the response to the challenge of the school boards, the second, the period between the two major pieces of educational legislation in 1902 and 1944, was a time of division and doubt reflected in the erosion of the numbers of Anglican schools<sup>(3)</sup> while during the third period, which afforded the alternative of the controlled school, the decline in the numbers of Anglican schools has steepened. That decline

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(1) as to the relatively favourable rate of grant received by the promoters of some special agreement schools, see Chapter 7, p.197.

(2) as to the disestablishment of the Church in Wales, see Chapter 2, p.15.

(3) Chapter 9, p. 291.



in the numbers of Anglican voluntary schools in the post-1944 period by some 35 per cent,<sup>(1)</sup> takes no account of the status of individual schools. The true measure of the decline in the active and concerned participation of the Church of England in the maintained schools system is seen in an examination of the relative numbers of Anglican schools in England and Wales, towards the end of the second and third periods respectively, whose managers (and, later, governors) bore some financial responsibility for their schools. In 1938, the last year in the second period for which figures are available, there were approximately 9,000 Anglican voluntary elementary schools each supported financially, to some extent, by a parish or by a group of parishes: by 1975 there were less than 2,500 Anglican aided primary and secondary schools.<sup>(2)</sup> In the past 40 years, then, the number of bodies of Anglican voluntary school managers and governors able legally to conduct their schools in accordance with the trust deeds or with established practice has fallen by some 6,500 to little more than one quarter of the 1938 figures.<sup>(3)</sup> In 1975 only one pupil in twenty of those on the registers of the maintained schools in England and Wales attended Anglican aided schools.<sup>(4)</sup>

Had the administrative pressures by both central and local government on the small, overcrowded or inadequately housed voluntary schools been applied rigorously and consistently in the period since 1944 the rate of

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(1) Chapter 9, p.291.

(2) Ibid., and see Appendix, pp. xlv - xlvi. Special agreement schools, and middle schools whether deemed to be primary or secondary, are included in the 1975 figures.

(3) The fall, from 8,979 to 2,441, is 6,538 or 72.8 per cent.

(4) Chapter 9, p.291.

decline of the Anglican schools would inevitably have been steeper than in the event it was. The demands made upon the voluntary bodies generally at the beginning of this third period were immediate and dramatic: the activities and the authority of the Roman Catholic dioceses in England during the period have demonstrated that conditions existed, and still exist, for the continuance and furtherance, in England, of an aided schools policy.

Whether or not the controlled school is to retain its separate existence it is evident that it will be the level of aided school provision which will, in the future, determine the extent of Anglican diocesan involvement in the dual system. The concept of the "representative presence", whether it be adopted by a diocese as a policy or as an expedient, offers to the Established Church the prospect, in the long term, of a recognisable pattern of national involvement within the maintained schools sector in England. Inevitably, whether by the accident of history or by the action or neglect of men, that presence, if established, would be the more readily recognisable in some dioceses than in others.

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## APPENDIX

The Questionnaires: Analysis of Numbers Sent and of Numbers Returned

Questionnaire addressed to:	Number sent	Number Answered	Returned Unanswered	Answered Questionnaires as Percentage of those sent
(a) <u>Anglican Clergy</u>				%
1. The diocesan bishops in the Provinces of Canterbury and York.	43	23	12	53.5
2. The 5% sample of clergy (other than diocesan bishops) resident within the areas of the 43 Anglican dioceses.	891	295	207	33.1
3. Priests-in-Charge of Conventional Districts.	98	73	4	74.5
4. Incumbents with both an aided and a controlled voluntary primary school within their gift.	158	113	6	71.5
5. Incumbents with one-time aided voluntary primary schools, now controlled, within their gift.	21	17	-	81.0
6. Incumbents within whose gift were one-time voluntary primary schools now closed or transferred to an L.E.A.	210	135	9	64.3
(b) <u>Other Clergy</u>				
7. The Roman Catholic archdiocesan bishops.	17	12	1	70.6
(c) <u>Headteachers of C.E. Schools</u>				
8. Aided primary schools in the diocese of Carlisle.	81	47	-	58.0
9. Controlled primary schools in the diocese of Carlisle.	77	52	-	67.5
10. Aided primary schools in the diocese of Salisbury.	111	77	3	69.4
11. Controlled primary schools in the diocese of Salisbury.	133	88	1	66.2

Questionnaire addressed to:	Number sent	Number returned		Answered Questionnaires as Percentage of those sent
		Answered	Unanswered	
12. Aided primary schools in those dioceses where such schools are decidedly in the minority.	186	128	3	68.8
13. Controlled primary schools in those dioceses where such schools are decidedly in the minority.	176	104	-	59.1
14. Aided middle schools.	30	21	-	70.0
15. Special agreement middle schools.	4	4	-	100.0
16. Controlled middle schools.	33	25	-	75.8
17. Aided secondary schools.	101	81	-	80.2
18. Special agreement secondary schools.	17	16	-	94.1
19. Controlled secondary schools.	56	39	1	70.0
20. Direct grant grammar schools.	30	25	5	83.3
21. Independent schools for boys.	108	76	6	70.4
22. Independent schools for girls.	65	40	7	61.5
23. Preparatory schools.	21	14	3	66.7
(d) <u>Other persons (including clergy with an administrative role)</u>				
24. Diocesan directors of education.	42	27	5	64.3
25. Patrons of livings.	114	84	4	73.7
26. Chairmen of Education Ctees of English L.E.A.s., March 1974	150	101	-	67.3
27. Senior deaconesses in the Anglican dioceses.	43	29	-	67.4
28. Diocesan secretaries of Mothers' Unions.	43	26	5	60.5
29. Members of Mothers' Unions and Young Wives groups.	44	28	-	63.6



Transcript of the Questionnaire addressed to the Anglican Diocesan Bishops in the Provinces of Canterbury and York

To \_\_\_\_\_

I shall be most grateful if you will be so kind as to give me answers, however short and whether or not written on this sheet, to some at least of these questions, please:

1. Are you able, please, to point to any Diocesan decision or action - or the influence of any one man - during the period since 1944 which has influenced fundamentally the nature and extent of the Church of England voluntary school provision in your Diocese?

2. Would you say that the Church of England voluntary school provision in your Diocese at the present time is adequate in meeting the needs of the Church?

- and what, would you say, are the needs met through the provision of voluntary schools by parishes and groups of parishes in your Diocese?

3. Would you wish there to be, in the foreseeable future, any significant change in the nature, level or pattern of the voluntary school provision in your Diocese? If so, a note of your thoughts would be most helpful, please.

4. What, please, are your views on the merits or otherwise of individual diocesan policies on voluntary school provision as against a national policy agreed, it may be, between the dioceses?

5. Within the context of voluntary school provision, what are your hopes and fears for the content of a future Education Act which might supercede the provisions in the Education Act of 1944 as amended by subsequent legislation?

6. In your opinion, what is the value to an Anglican diocese, to the Anglican Communion and to the community at large in the Church of England establishing voluntary schools jointly with other Christian bodies?

7. Any other comment or statement which you may feel able to offer me concerning the voluntary school provision within your Diocese, or in the country generally, will be greatly appreciated.

Transcript of the Questionnaire addressed to the Anglican Diocesan  
Directors of Education

To the Director of Religious Education in the Diocese of \_\_\_\_\_

I shall be most grateful if you will give me answers, however short, to some at least of these questions, please. In great part, a tick in the appropriate box will serve to indicate your reply: in a few cases I hope you may be able to arrange for me to receive a copy of a publication or of some other paper - in that event I must, of course, make adequate payment to you.

1. Concerning the Report Crisis in Church Schools, prepared in 1972 by a working party of the Schools Committee of the General Synod Board of Education, to what extent has your Diocese subscribed to - or implemented - the recommendations in that Report; in particular:

(a) Has your Diocese designated one of its officers as a "Section 86 officer" to be concerned with the question of the proper amounts and uses of income for educational purposes? (Report, p.14)  
YES ☐ NO ☐

(b) Has your Council or Committee completed the preparation of the "...new plan for the future of its schools and the financial provision for them"? (Report, p.16)  
YES ☐ NO ☐

- if so, I shall be most grateful if you are able to arrange for your office to send me a copy, please.

(c) It may be that information relating to the five topics in this section is to be found in a publication or other paper you now send to me, otherwise I shall be very pleased if you will be so kind as to answer the questions posed below - questions which are derived from the set of criteria (Report, p.17) for the formulation of a strategy for the disposition of Church schools:

(i) Would you say that, within your Diocese and at the present time, the Church has a "representative presence" in the maintained schools system

A - if all your voluntary schools, aided, special agreement and controlled, be taken into account?

YES ☐ NO ☐ UNABLE TO SAY ☐

B - if only the aided and special agreement schools be taken into account? (but please see my Q.8, below)

YES ☐ NO ☐ UNABLE TO SAY ☐

IN TERMS OF MY RESPONSE TO Q.8 THIS QUESTION IS  
MEANINGLESS ☐

(ii) Is there, would you say, within your Diocese and at the present time "...a determination to continue involvement in the secondary sphere..."?

YES ☐ NO ☐ UNABLE TO SAY ☐

(iii) Is there, would you say, in your Diocesan voluntary school

- please turn over -



provision at the present time that "...balance between rural and urban which accords with current population patterns"?

YES ☐ NO ☐ UNABLE TO SAY ☐

- and has that balance been disturbed (or any imbalance accentuated) by the implementation of LEA policies or primary school provision in rural areas?

YES ☐ NO ☐ UNABLE TO SAY ☐

Any comment (perhaps overleaf) would be valuable, please. If you have conveniently to hand any statement or analysis of post-1944 closures due to LEA activity, population movement etc. (and any corresponding analysis of new Church school foundations - especially of primary schools) then I would be most grateful for sight of a copy, please. Alternatively, if I were to send you a short analysis-sheet is there someone in your office who might have easy access to that information and might be able readily to enter the figures on that sheet for me, please?

YES ☐ NO ☐

- (iv) If a new town or a major new housing estate were now to be designated within the area of your Diocese would present Diocesan policy suggest that your Council or Committee would seek to secure a site or sites

A - for one or more Primary (or First) Schools?

YES ☐ NO ☐ OPEN TO DEBATE ☐

B - for one or more Middle and/or Secondary Schools?

YES ☐ NO ☐ OPEN TO DEBATE ☐

- (v) Are you able, please, to give me a brief statement of present Diocesan policy with regard to the establishment of voluntary schools jointly with other Christian bodies?

- (d) The Report contains (in p.18) the proposal that regional conferences of Diocesan Education Committees take place with a view to the formation of an agreed policy where diocesan boundaries "...bisect an area which can be said to be a recognisable unit sociologically or administratively" and to "the overall formation of an agreed regional policy". Has your Council or Committee been party to such a conference?

YESS ☐ NO ☐ CONFERENCE ARRANGED FOR SOME FUTURE DATE ☐

- if so, and if a conference report be available, I would very much like to have a copy of it, please; otherwise, and if there be already some agreed policy between your Diocese and one or more neighbouring dioceses, then any information which you may be able to let me have will be most welcome, please.

- (e) The penultimate paragraph of the Report contains the recommendation that, when regional studies are completed, two decisions be taken by diocesan directors, one concerned with "...the delineation



of what might be called a national policy" and the other with the future role of the Church's central agencies.

Has such a meeting yet taken place?

YES ☐ NO ☐

- if so, then again I would very much like sight, please, of any conference report which may be available. Otherwise, I would be most grateful for any comment which you might feel able to make as to the feasibility and desirability of moving towards an agreed national policy and towards central control or coordination. (Perhaps use the reverse side of this sheet for your comment, please.)

2. Are you able, please, to refer me to any publications or other accessible documents which contain statements of, or commentaries on, Diocesan voluntary-school policy or changes of policy in the post war years? If available, a copy of any memo. offered to new incumbents of livings with a voluntary school would be most valuable please.
3. What power has your Council or Committee (or, it may be, some other body or person) to uphold Diocesan policy in the event that the managers or governors of an aided school were to make a major decision which contravened that policy? Is it axiomatic that your Council or Committee, or whoever, would use that power should the future status or existence of a school be at issue?
4. To what extent, if at all, in the post-1944 period have
- (a) the DES and, earlier, the Ministry of Education, and
- (b) the LEAs
- influenced, or attempted to influence, Diocesan policy on voluntary school provision? (other than as a direct consequence of Act of Parliament or of Regulation issued under the authority of such Act)
- (a) DES/Ministry: significantly ☐ not significantly ☐ not at all ☐
- (b) LEAs: significantly ☐ not significantly ☐ not at all ☐
5. The Church of England Year Book has, for the past five years at least, contained entries in tabular form under the heading 'Objects of Expenditure by Parochial Church Councils' which include a figure for the annual amount expended for parochial purposes on Education, in your Diocese.
- (a) What approximate proportion of that expenditure relates to day schools? approximately \_\_\_\_\_ %
- (b) Does the column under that heading of 'Objects of Expenditure...' which refers to 'extraordinary expenditure and capital objects' (pp.172-173, Table XIII, column 21 in the 1976 Year Book) include an amount for voluntary school buildings?

YES ☐ NO ☐

- please turn over -

It may be that you will agree that the figures given in the Tables of the Year Books do not give me an adequate picture of your annual Diocesan (including parochial) expenditure on your voluntary schools.

(c) Are you able, please, to let me have sight of some relevant statement or report which would help me in this direction, please?

6. Does your Diocese operate a contributory scheme such as 'Barchester'?  
YES ☐ NO ☐

7. Would you say that income from charitable trusts or endowments forms  
an indispensable ☐  
a significant ☐  
a negligible ☐

part of the Diocesan (including parochial) income for the provision and maintenance of voluntary school buildings?

8. What, would you say, is the relative worth to the Church in your Diocese of the voluntary controlled schools?

- of equal worth to aided schools ☐  
or - of no significant worth ☐  
or

\_\_\_\_\_  
\_\_\_\_\_  
(please add your comment)

9. Would you be so kind, please, as to let me have your view (which I shall not, unless you indicate otherwise, take to be a statement of Diocesan policy) on

(a) the chief determinants, other than financial, for the survival of Anglican voluntary schools into the 21st-century?

and (b) the desirability or otherwise of the continued existence of denominational voluntary schools within the maintained schools system of England and Wales?

Transcript of the Questionnaire addressed to Incumbents with both an  
Aided and a Controlled Primary School within their Gift

Diocese of \_\_\_\_\_

According to my records there are the following Anglican voluntary  
primary schools within your present freehold or charge:

School name or location

Status

I shall be grateful if you will amend this statement if needs be, and if  
you will then be so kind as to consider the following questions. In  
some cases please place a tick in the appropriate box; in others any  
answer, however brief, will be appreciated.

1. (a) What, in your opinion, would be the chief effects upon a parish  
if its aided primary school were to assume controlled status?

(b) What, in your opinion, would be the chief effects upon a parish  
if its controlled primary school were to lose that status and  
become a county primary school?

2. Would you say that the costs to your parish of maintaining a voluntary  
aided primary school are, in relation to parochial financial commit-  
ments generally, and in the long term, likely to be:

intolerable? ☐

onerous? ☐

equitable? ☐

slight? ☐

insignificant? ☐

Further comment would be very helpful, please:

3. What proportion of the parents of children in your voluntary primary  
schools are aware, would you say, of the differences between aided and  
controlled status?



- all or almost all ☐
- the majority ☐
- about one-half ☐
- a sizeable minority ☐
- none or hardly any ☐
- impossible to say ☐

Ought parents to be aware of these differences, would you say, or is it sufficient that there is a known distinction between a Church school and a County school?

- ought parents to be aware? - YES ☐
- NO ☐

4. Within your experience, what proportion of candidates interviewed for teaching appointments in your voluntary primary schools are aware of the differences between aided and controlled status?

- all or almost all ☐
- the majority ☐
- about one-half ☐
- a sizeable minority ☐
- none or hardly any ☐
- impossible to say ☐

5. Within your experience would you say that head teachers and assistant teachers in controlled primary schools are aware that there are greater limitations to the giving of denominational R.I. in controlled schools than in aided schools?

- Yes ☐
- No ☐
- Don't know ☐

6. Are you a protagonist of Anglican voluntary secondary schools?

- Yes ☐
- No ☐

Not sure ☐ .....or would you wish to add a note about this, please?

7. A question to be considered, please, only if you have an aided and a controlled primary school in the same parish.

What were the circumstances which determined that one voluntary primary school in the parish be an aided school and the other be a controlled school?

Transcript of the Questionnaire addressed to the Priests-in-Charge of  
Conventional Districts

To the Priest-in-Charge, or Minister, of the Conventional District  
of \_\_\_\_\_  
in the Diocese of \_\_\_\_\_

It will be helpful if you will underline the most appropriate responses,  
and/or add a brief comment, please:

A. Concerning the District

1. Was your area constituted a Conventional District:  
in 1944 or earlier; 1945-50; 1951-60; 1961-70; since 1970?
2. Was it so constituted as a result of:
  - significant growth in an existing population centre?
  - the designation of a New Town?
  - the creation by a Local Authority of a new population centre (e.g. Council Estate)?
  - a decision to sub-divide an existing parish for reasons other than population-growth? (if so, a brief note overleaf, would be useful, please)
  - some other reason(s)? (if so, a brief note, overleaf, would be useful, please)
3. Has a date been fixed for the legal separation of your District from the parent incumbency?  
YES / NO If Yes, the date please.....
4. Have formal links been established with the Methodist Church? YES / NO  
the United Reformed Church? YES / NO  
the Roman Catholic Church? YES / NO  
- please add a brief comment, overleaf, if needs be.
- B. Concerning Anglican voluntary school provision in or for the District
5. Are there one or more Anglican voluntary schools in your District? YES / NO  
- if Yes, name(s), type(s) of school; approx. date(s) of foundation, and status please:

<u>Name(s)</u>	<u>Type</u> (Inf. Middle etc.)	<u>Approx. date</u> <u>of foundation</u>	<u>Status</u> (aided, controlled or special agreement)
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6. (To be completed only if there are one or more Anglican voluntary schools in your District)
- If an Anglican voluntary school, or schools, existed in your area before its constitution as a Conventional District, have there in the years since that constitution been any significant changes in the size, organisation or status of that school or of those schools?  
YES / NO (if so, a brief note overleaf, please)
  - If an Anglican voluntary school has been founded in your area since its constitution as a Conventional District, on whose initiative(s) were proposals first made:

Yours (or your predecessor's)?	The incumbent of the parent parish
The parents in your area?	(or predecessor)?
The Diocese?	The rural dean or the deanery?
Some other person or	The local education authority?
organisation? (please specify)	
7. If there has been no Anglican voluntary school in your area since its constitution as a Conventional District, has the provision of such a school been actively considered?  
YES / NO
- if such active consideration has been given, on whose initiative(s) were proposals first made:

Yours (or your predecessor's)?	The incumbent of the parent parish
The parents in your area?	(or predecessor)?
The Diocese?	The rural dean or deanery?
Some other person or	The local education authority?
organisation? (please specify)	
8. Again, if active consideration has been given to the establishment of an Anglican voluntary school in your area has a decision been made:
- to establish a school? YES / NO ) any amplification of an answer
  - not to establish a school? YES / NO ) would be particularly valuable  
- perhaps overleaf?
  - if any decision has been made, might I have an approximate date, please?
  - if the decision was to proceed to the establishment of a school (or schools?), is the school to be:

an infant school only?	a junior school only?	for juniors &
infants?	or a First School?	a Middle School?
  - and is a High School or Secondary School to be established? YES / NO
9. In any consideration of voluntary school provision in your District was there dialogue between your Church and:
- |                             |          |
|-----------------------------|----------|
| the Methodist Church?       | YES / NO |
| the United Reformed Church? | YES / NO |
| the Roman Catholic Church?  | YES / NO |
- if Yes to one or other of the three responses, a note on the outcome would be most welcome, overleaf, please.

10. Do any children from within your District attend Anglican voluntary primary schools outside your area?

YES / NO

- if Yes, are you able to give me an estimated number of children?.....

- and do any children from within your District attend Anglican voluntary secondary (or Middle) schools outside your area?

YES / NO

- again, if Yes, an estimated number would be helpful please.....

- and the name(s) of the school(s), please?

11. If you have named a school or schools, does your District make any contribution, financial or otherwise, to that school or to those schools?

YES / NO

- if Yes, a brief note overleaf will be appreciated.

C. Concerning the priorities in establishing a new Christian community

12. In considering the best use of resources, spiritual, human and material, available to you in and for your District, what projects (if any) assume in your mind greater importance than the establishment of an Anglican voluntary primary school? A note, or list, - here or overleaf - would be invaluable, please.

13. Is there any over-riding Diocesan policy, either for or against the establishment of voluntary schools in areas such as yours, which would act as a constraint upon any proposals made, or decisions reached, within your District?

YES / NO

- if Yes, a note on that policy, overleaf, would be welcome please.

14. Is there within your area a voluntary school other than Anglican (e.g. Roman Catholic)?

YES / NO

- if Yes, approximate date of establishment, if known.....

- again, if Yes, has the existence of that school influenced in any way any consideration which may have been given to the provision of an Anglican voluntary school in your District?

YES / NO

- if Yes, a brief comment, overleaf, would be useful.

Transcript of the Questionnaire addressed to a five per cent Sample  
of Anglican Clergy resident within the Areas of the Anglican Dioceses  
in England

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To \_\_\_\_\_  
in the Diocese of \_\_\_\_\_

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I shall be grateful if you will be so kind as to offer me some reply,  
however brief, to each of these questions. Should you feel the need -  
and have the time - to give me additional information about, or commentary  
upon, any or all of the issues raised in this questionnaire then I shall,  
of course, be delighted if you will do so, please. (You may find it  
convenient to use the reverse sides of these pages, if needs be.)

1. What, to your knowledge or within your experience, have been  
(i) the greatest contribution  
and (ii) the most serious omission or retrograde decision (if any)  
made by the Church of England in the whole field of educational provision  
within your present diocese during the post-war period, 1945-74?

(i)

(ii)

2. Are there, in your opinion, any areas of educational provision within  
your diocese where an increase in Church of England activity or involvement  
is particularly needed?

YES / NO (please indicate your reply)

If Yes, please state the area or areas:

3. Would you wish the Church of England to continue to use a proportion of  
its resources in order to retain a national presence within the English  
educational system?

YES / NO (please indicate your reply)

If Yes, please indicate - by a tick or ticks on the list below - the  
area or areas in which you feel that a national presence ought to be  
maintained:

- |       |   |                          |
|-------|---|--------------------------|
| (i)   | primary school provision (or first & middle school, if<br>they be appropriate to your area) | <input type="checkbox"/> |
| (ii)  | secondary school provision  | <input type="checkbox"/> |
| (iii) | nursery school, or other formal pre-school, provision                                       | <input type="checkbox"/> |
| (iv)  | the youth service   | <input type="checkbox"/> |
| (v)   | colleges of education (teacher-training)  | <input type="checkbox"/> |
| (vi)  | university chaplaincies   | <input type="checkbox"/> |
| (vii) | chaplaincies in institutions of further and higher<br>education other than universities     | <input type="checkbox"/> |

- please turn over -



- (viii) adult education ☐
- (ix) special school provision for the disadvantaged child ☐
- (x) other (please specify \_\_\_\_\_) ☐

If now you feel the need to state priorities among your suggestions, please place a number (1, 2, 3 etc.) alongside some or all of your ticks.

4. Where, in your opinion and in terms of the most desirable use of limited financial and human resources, would you wish to rank the Church of England's contribution to Education in England in relation to other areas of social responsibility?

It would be helpful if you were to number, as far as you feel able, please, the list below - using the numbers as an indicator of your order of priority:

- (i) care for the elderly (Age Concern, etc.) ☐
- (ii) child care, incl. orphanages and adoption agencies ☐
- (iii) education ☐
- (iv) home missions ☐
- (v) hospital chaplaincies ☐
- (vi) immigrant communities/race relations ☐
- (vii) industrial chaplaincies ☐
- (viii) moral welfare ☐
- (ix) overseas missions ☐
- (x) prison chaplaincies ☐
- (xi) worker-priests ☐
- (xii) other agencies (please specify) \_\_\_\_\_ ☐
- \_\_\_\_\_ ☐
- \_\_\_\_\_ ☐

A commentary, perhaps overleaf, on your responses to this question would be especially valuable, please.

5. What, in your opinion, is the chief advantage today

- (i) to a diocese
- and (ii) to the Church of England generally

in subscribing towards the maintenance of a Church of England College of Education (i.e. a Church teacher-training college)?

(i)

(ii)

It seems likely that many of the colleges of education will in future years broaden their courses and perhaps federate or merge with other institutions of higher education. Not all students in those colleges of education would then prepare for entry into the teaching profession. In that event would you wish to modify your answers to (i) and/or (ii) above?

YES / NO (please indicate your reply)

If Yes, in what way, please?

6. Not all the Anglican dioceses in England subscribe to identical educational policies. Would you say that a national policy on the Church of England's involvement in English education is

(i) desirable? YES / NO  
and (ii) feasible? YES / NO (please indicate your replies)

If your replies to both (i) and (ii) above be Yes, then a brief statement of your thoughts on the form that national policy might take would be valuable, please:

7. Would you wish for dialogue at national level between the Church of England and

(i) the Methodist Church\*  
(ii) the Roman Catholic Church\*  
(iii) the United Reformed Church\*  
(iv) other (please specify \_\_\_\_\_)\*

with a view to the formulation and implementation of a common policy towards some at least of the aspects of educational provision in England listed in question 3, above?

YES / NO\* (please delete (i) and/or (ii) and/or (iii) and/or (iv) if needs be before recording your reply.)

If your reply be Yes, then a note of those aspects of educational provision which you consider appropriate to be considered in that dialogue would be most helpful please.

Transcript of the Questionnaire addressed to the Senior Deaconesses  
in the Anglican Dioceses

To the Senior Deaconess in the Diocese of \_\_\_\_\_

I shall be most grateful if you will be so kind as to give me short answers to some at least of these questions, please:

1. To what extent are you and your sister-deaconesses concerned with the administration of, and the day to day work in, the Church of England voluntary schools in your diocese? In particular:

- (a) are you and are other deaconesses members of the Diocesan Education Committee or Diocesan Board of Education?

You personally? YES ☐ NO ☐ (please tick)

Another deaconess or other deaconesses? YES ☐ NO ☐

- (b) are you and, to your knowledge, are other deaconesses members of a body of managers or governors of a C.E. voluntary school in your diocese?

- manager of C.E. primary school: you, personally? YES ☐ NO ☒

other deaconesses? - usually ☐

- in some parishes ☐

- rarely ☐

- not known ☐

- governor of C.E. secondary school or schools:

you, personally? YES ☐ NO ☐

other deaconesses? YES ☐ NO ☐

- (c) To what extent are the deaconesses in your diocese involved directly in the work of the Church schools in their areas? (i.e. in taking part in school worship and in the work of Religious Education in the schools).

- any other comment or note on the relations of your deaconesses with the C.E. voluntary schools in your diocese will be most helpful, please.

2. In what proportion of the parishes (including pluralities and united benefices) in your diocese is a deaconess presently appointed?  
Approx. \_\_\_\_% of parishes.

- please turn over -



3. There are, you will know, two main categories of voluntary schools:
- (i) the aided school, where the Church is responsible for - and makes a significant financial contribution towards - the erection and maintenance of the school buildings and of any extensions, and
  - (ii) the controlled school, where the Church now makes no financial contribution to the maintenance, extension or renewal of the school buildings (although, of course, it did so at one time).

What, in your experience, is the practical effect of this sub-division upon the life and work of the C.E. day schools in your diocese?

4. In your opinion, should the Church of England continue its involvement in Church day school provision?

YES ☐ NO ☐

- a comment in elaboration of that answer would be valuable, please.

5. What, in your opinion, is the value to an Anglican diocese, to the Anglican communion and to the community at large in the Church of England establishing voluntary schools jointly with other Christian bodies?

6. Any other comment or statement which you may feel able to offer me concerning the voluntary school provision within your diocese, or in the country generally, will be appreciated.

Transcript of the Questionnaire addressed to some Patrons of  
Livings and to the Chairmen of Diocesan Boards of Patronage

To \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Presentation to a benefice having, within its area, a Church of England  
voluntary school

I shall be most grateful if you will give me short answers to these questions, please. (In most cases a tick in the appropriate box will serve to indicate your reply.)

1. In coming to a decision as to a suitable clergyman to present to the Bishop after a vacancy occurs in a benefice having within its area a Church of England voluntary primary school, do you (or your Board, or your advisers)
  - (a) take account of the fact that ordinarily the incumbent is chairman of the managers of that school? YES ☐ NO ☐
  - and, if so, do you distinguish between a benefice having an aided primary school and one having a controlled primary school? YES ☐ NO ☐
  - (b) seek to determine a candidate's views on Church school provision? YES ☐ NO ☐
  - and (c) make known to a prospective incumbent your views on Church school provision? YES ☐ NO ☐
2. What are your views on Church school provision, that is
  - (a) on the value to the Church and to the parish of an aided primary school?
  - (b) on the worthwhileness of controlled status (where aided status has, for one reason or another, been relinquished)?
  - (c) on the Church's involvement in the field of secondary education?
  - and, if the benefices with whose advowsons you are concerned lie entirely within a single diocese, would you say that your (or your Board's) views reflect Diocesan policy?  
YES ☐ NO ☐

3. If a proposal were to be made to close or to change the status of a C.E. voluntary school within the area of a benefice in your gift, are there any powers, duties, rights or responsibilities which are yours to exercise?

YES ☐ NO ☐

- if so, would you care to expand upon your answer, please? (perhaps overleaf)

4. Are you able in any way to influence a decision to establish or not to establish a Church of England voluntary school in the area of a benefice in your gift?

YES ☐ NO ☐

- again, if so, a comment would be helpful, please.

5. Have you, as Patron, the right or duty to require an incumbent, as chairman of managers, to seek to appoint to his aided school members of staff who are communicant members of the Church of England?

YES ☐ NO ☐

- if so, do you exercise that right or duty?.....always? ☐  
sometimes? ☐  
never? ☐

6. Have you, as Patron, the right or duty to require that the non-secular life of a school such as we are now considering should conform in some way to your wishes (e.g. in the matter of the school's assembling in Church on particular days or for particular purposes)?

YES ☐ NO ☐

- if so, in what ways do you exercise that right or duty?



Transcript of the Questionnaire addressed to Headmasters and  
Headmistresses of Anglican Direct Grant Grammar Schools in England

To the Headmaster/Headmistress of \_\_\_\_\_,  
a Direct Grant School situated within the boundaries of the Anglican  
diocese of \_\_\_\_\_.

---

According to my records, which may not as yet be wholly accurate or complete, your school is, or seems to me as though it might be, a Church of England foundation or an institution recognised as being Anglican. Would you be so kind, please, as to let me know, briefly, the nature and extent of your school's allegiance and dedication to the Church of England? It would be especially helpful if you were to make some reference, where appropriate, to the school's trust deed or to the founder's wishes, and it may be to the school's membership of a Company, Foundation or whatever. Please use the space below, or overleaf, for your notes or comment.

If I am completely mistaken in having classified your school as being Anglican do please accept my apologies. Perhaps, then, you will place a cross here, please



and then return these pages to me so that I may amend my records.

- please turn over -

I would very much appreciate your opinion of the nature and extent of Diocesan concern for, and interest in, your school. My aim is to identify the level of that concern and interest. Would you, then, be so kind as to use the simple five-point scale, described below, in indicating your replies to my questions. It will be sufficient to place a tick alongside one or other of the letters A, B, C, D or E which are typed alongside each question. If you feel the need to make some comment on, or amplify your reply to, one or other of the questions, then I shall be delighted if you will do so - perhaps on the reverse side of the sheet.

The five-point scale

A .....	B .....	C .....	D .....	E
/				/
High level of concern				Completely unconcerned
Intensely interested				Wholly disinterested
Cordial relationship				No contact
High level of involvement				No involvement
Wholly committed				No commitment
Generous contribution				No contribution

-----

1. To what extent does the Diocese consider that your school is a symbol of Anglican activity in your area? (i.e. what the General Synod Board of Education calls 'the representative presence of the Church of England in an area')  
A ☐ B ☐ C ☐ D ☐ E ☐
2. How close do you consider your school's links with the Diocese to be? (My concern here, as elsewhere, is with the Diocese and not the parish)  
A ☐ B ☐ C ☐ D ☐ E ☐
3. To what extent is the Diocese involved
  - (a) in the appointment of your school's governors?  
A ☐ B ☐ C ☐ D ☐ E ☐
  - (b) in the appointment of your school chaplain or school chaplains?  
A ☐ B ☐ C ☐ D ☐ E ☐
  - (c) in the payment of stipend to that chaplain or to those chaplains?  
A ☐ B ☐ C ☐ D ☐ E ☐(A note, overleaf, in elaboration of your response to question 3(a) would be especially useful, please.)
4. How concerned is the Diocese that members of your academic staff be communicant members of the Church?  
A ☐ B ☐ C ☐ D ☐ E ☐
5. To what extent is the Diocese involved in the work in Christian Education in your school?  
A ☐ B ☐ C ☐ D ☐ E ☐

6. To what extent does the Diocese contribute monies towards the maintenance

- (a) of your school?  
and (b) of your school's buildings?

A ☐ B ☐ C ☐ D ☐ E ☐

A ☐ B ☐ C ☐ D ☐ E ☐

7. In what ways, other than those outlined above, does the Diocese influence or contribute towards the ethos of, or the work undertaken in, or the quality of life in, your school?

8. I hope you may feel able to give me, briefly, some information concerning the status of your school if or when the Direct Grant be withdrawn:

- (a) (i) Has the Diocese made any pronouncement, or given any guidance or recommendation, on the question of the future of the Anglican Direct Grant Schools?

YES ☐ NO ☐

If so, some details (overleaf, please) or a copy of that pronouncement or statement would be most welcome, please.

(ii) Have you or your Governors received any pronouncement, guidance or recommendation on this question from any Anglican source other than the Diocese?

YES ☐ NO ☐

Again: if so, some details etc. would be most welcome, please.

- please consider either (b) or (c), below, as appropriate:

- (b) (i) If a decision has been made as to the status to be assumed by your school if or when Grant be withdrawn, is your school to be

- an Independent School? ☐  
- a Voluntary Aided School? ☐  
- or has some other decision been taken? ☐  
(if this last, please add a note in explanation)

(ii) What were the principal considerations which led to the decision recorded in (i) above?

(iii) To what extent were the Diocesan authorities involved in the decision-making procedures?

A ☐ B ☐ C ☐ D ☐ E ☐

- please turn over -



- (c) (i) If the future status of your school has yet to be determined is it likely that serious consideration might be given to an alternative other than Independent or Voluntary Aided status?

YES ☐ NO ☐

- if so, a note in explanation, please:

- (ii) To what extent are the Diocesan authorities likely to be involved in the decision-making procedures?

A ☐ B ☐ C ☐ D ☐ E ☐

- (iii) If a time-scale has been determined for the debate on the future status of your school, when is the decision likely to be announced?

Transcript of the Questionnaire addressed to the Headmasters and  
Headmistresses of the Voluntary Aided Primary Schools in some  
Anglican Dioceses

---

To the Headmaster/Headmistress \_\_\_\_\_

C.E. Primary School, situated in the Anglican Diocese of \_\_\_\_\_

Status: Aided

---

I am sorry if I do not have the correct name or title of your school;  
I have found it to be extraordinarily difficult in some cases to  
identify the Anglican schools in an area. Will you be so kind, please,  
as to let me have the correct name or title if needs be:

---

Your School and its Buildings I shall be most grateful for some details,  
please: in some cases a tick in the appropriate box will be an entirely  
adequate response to a question, but if you feel the need to add some  
comment then I shall be delighted if you will do so (perhaps overleaf).

1. Within which of these periods was your school established?

18th century or earlier	<input type="checkbox"/>
19th century	<input type="checkbox"/>
20th century to 1944	<input type="checkbox"/>
post-1944	<input type="checkbox"/>
  
2. What is the (approximate) date of erection of the main school buildings now in use?
  
3. If your school is a post-1944 foundation, on whose initiative was it founded?

The Diocese	<input type="checkbox"/>
The Rural Deanery	<input type="checkbox"/>
A small group of Parishes	<input type="checkbox"/>
A single Parish	<input type="checkbox"/>
Other (please state)	<input type="checkbox"/>
  
4. Is there one person who played a dominant role in securing the establishment of your school as a C.E. School?

YES	<input type="checkbox"/>	NO	<input type="checkbox"/>
-----	--------------------------	----	--------------------------

- if so, a name and brief biography would be most helpful, please:
  
5. What are the numbers on roll in your school, please? (Autumn Term 1975)

approx.	pupils
---------	--------
  
6. Has your school a nursery class or nursery classes?

YES	<input type="checkbox"/>	NO	<input type="checkbox"/>
-----	--------------------------	----	--------------------------

- if so, on whose initiative  
was it (or were they) established?
- |                           |                          |
|---------------------------|--------------------------|
| The Diocese               | <input type="checkbox"/> |
| The Rural Deanery         | <input type="checkbox"/> |
| A small group of Parishes | <input type="checkbox"/> |
| A single Parish           | <input type="checkbox"/> |
| The LEA                   | <input type="checkbox"/> |
| Other (please state)      | <input type="checkbox"/> |
7. What proportion of your pupils are  
transferred, at the appropriate age,  
to a Church of England Secondary  
School (or Middle School)?
- |                |                          |
|----------------|--------------------------|
| All            | <input type="checkbox"/> |
| The majority   | <input type="checkbox"/> |
| About one-half | <input type="checkbox"/> |
| A minority     | <input type="checkbox"/> |
| None           | <input type="checkbox"/> |
- the name(s) of the school(s)  
would be helpful, please:
- 
- 
8. Why, would you say, do the majority  
of your parents send their children  
to your school?
- |   |                          |
|---|--------------------------|
| from religious conviction                       | <input type="checkbox"/> |
| because of its reputation as<br>a 'good' school | <input type="checkbox"/> |
| for convenience                                 | <input type="checkbox"/> |
| for some other reason<br>(please state)         | <input type="checkbox"/> |
- (perhaps more than one response  
here? - if so, please number them,  
in order of importance)
9. Is any part of your school buildings  
used regularly, out of school hours,  
by the parish or deanery?
- YES ☐ NO ☐
- if so, brief details, please:
10. Which of these phrases most accurately  
describes the school's catchment area?
- |   |                          |
|---|--------------------------|
| entirely rural                          | <input type="checkbox"/> |
| predominantly rural                     | <input type="checkbox"/> |
| entirely urban                          | <input type="checkbox"/> |
| predominantly urban                     | <input type="checkbox"/> |
| neither rural nor urban<br>are dominant | <input type="checkbox"/> |

- please turn over -



11. I would very much appreciate your opinion, please, of the nature and extent of Diocesan (not parish) concern for its primary schools. My aim is to identify the level of that concern; would you, then, be so kind as to use the simple five-point scale, described below, in indicating your replies to my questions in this section. It will be sufficient to place a tick alongside one or other of the letters A, B, C, D or E which are typed alongside each question - but I would welcome any comment you may care to make, perhaps on the reverse side of this sheet.

The five-point scale

A .....	B .....	C .....	D .....	E
/				/
High level of concern				Completely unconcerned
Cordial relationship				Minimal contact
High level of involvement				No involvement
Wholly committed				No commitment
Intensely interested				Wholly disinterested
Maximum cooperation at all times				Completely uncooperative

-----

- How concerned do you believe the Diocese to be that your school retain its aided status? A ☐ B ☐ C ☐ D ☐ E ☐
- To what extent does the Diocese consider that your school is a symbol of Anglican activity in your area? (i.e. what the General Synod Board of Education calls 'the representative presence of the Church of England in an area') A ☐ B ☐ C ☐ D ☐ E ☐
- How would you rate Diocesan relations with the LEA concerned with the maintenance of your school? A ☐ B ☐ C ☐ D ☐ E ☐
- In the event of your Managers seeking, or having sought, financial aid towards the cost of a new school building, or towards the cost of extensions or improvements to your existing building, how helpful is the Diocese likely to be - or did it prove to be? A ☐ B ☐ C ☐ D ☐ E ☐
- How concerned is your Diocese that teachers appointed to your staff are
  - (a) communicant members of the Church of England? A ☐ B ☐ C ☐ D ☐ E ☐
  - (b) former students in a C.E. College of Education? A ☐ B ☐ C ☐ D ☐ E ☐
- What is the degree of involvement by the Diocese in the work in Christian Education in your school? A ☐ B ☐ C ☐ D ☐ E ☐

- please turn over -

12. Are your school's buildings free from debt?

YES ☐ NO ☐

- If not, are you able to give me the approximate size of that debt, please?

Approx. £

13. What would (a) your school,

and (b) the parish generally

gain and lose if your managers were to relinquish aided status so that your school became a Controlled school?

(a)

(b)

14. The majority of the C.E. primary schools in your Diocese are in fact Controlled schools. Why, then, has your school retained its Aided status? (Any reference to Diocesan policies whether in the immediate post-war period, in subsequent years or at the present time, or reference to the influence or enthusiasm of individual persons, will be most helpful, please.)

- and a related (or alternative) question: Why are so many of the C.E. primary schools in your Diocese controlled schools?

Transcript of the Questionnaire addressed to the Chairmen, for 1973-1974,  
of the Education Committees of the English Local Education Authorities

To the Chairman of the Education Committee (for 1973-74) of \_\_\_\_\_  
in the Anglican Diocese(s) of \_\_\_\_\_

These questions are to be related to my accompanying letter, please.

- 1.(a) In your opinion, has the Church of England a 'representative presence' within your Authority's maintained schools system at the present time?

- please answer YES or NO

☐

- (b) In reaching your opinion, above, did you take into account the C.E. controlled schools in your Authority's area?

- again, YES or NO please

☐

- (c) If your last answer is YES will you be so kind as to answer this section, please?

In your opinion, and if C.E. controlled schools be excluded from consideration, has the Church of England a 'representative presence' within your Authority's maintained schools system at the present time?

..... YES or NO please

☐

- (d) To your knowledge (and considering only your Authority's territory as it is in March of 1974) have the Anglican authorities in your LEA area any proposals which might cause you, at some future date, to offer be a different reply from that given in 1.(a) - and perhaps at 1.(c) - above?

..... YES or NO please

☐

If your reply is YES then a comment, however brief, would be very useful to me.

2. either (a) Why has your Education Committee co-opted to its membership a representative, or representatives, of the Church of England?
- or (b) Why has your Education Committee not co-opted to its membership at least one representative of the Church of England?

- your answer to either (a) or (b), in however brief a form and on the reverse side of this sheet, will be appreciated.



The Anglican Dioceses in England: Foundation Dates:

<u>Province of Canterbury</u>		<u>Province of York</u>	
	A.D.		A.D.
Canterbury	597	Sodor and Man	447
London	604		
Rochester	604	York	627
Lichfield	664		
Hereford	676		
Winchester	676		
Worcester	680		
Exeter	1050	Durham	995
Lincoln	1072		
Chichester	1075		
Salisbury	1078		
Norwich	1091		
Ely	1109	Carlisle	1133
Bath and Wells	1135		
Gloucester	1541		
Peterborough	1541	Chester	1541
Bristol	1542		
Oxford	1542		
Truro	1876	Ripon	1836
St Albans	1877	Manchester	1847
		Liverpool	1880
		Newcastle	1882
		Southwell	1884
		Wakefield	1888
Birmingham	1905		
Southwark	1905		
Chelmsford	1914	Sheffield	1914
St Edmundsbury & Ipswich	1914		
Coventry	1918	Bradford	1919
Leicester	1926	Blackburn	1926
Derby	1927		
Guildford	1927		
Portsmouth	1927		

From C.I.O., Facts and Figures about the Church of England, No. 3,  
(London, 1965), p.8.

Any maps, pages, tables, figures graphs, or photographs, missing from this digital copy, have been excluded at the request of the university.

The Anglican Dioceses in England: Some Geographical Details

Diocese of Bath and Wells Area comprises the County of Somerset, the Districts of Bath, Wansdyke and Woodspring in the County of Avon, one parish in Wiltshire and one in Dorset, a total of about 609.8 square miles.

Diocese of Birmingham Area, the Archdeaconries of Birmingham and Aston, the City of Birmingham, various parishes in South of County of Staffs, parishes in North portion of County of Worcester and other parishes in the County of Warwick, including Sutton Coldfield Area, 288 square miles.

Diocese of Blackburn Area in the County of Lancashire, 862.9 square miles.

Diocese of Bradford Area, part of the West Riding of Yorkshire with small areas in Cumbria and Lancashire, 920.2 square miles.

Diocese of Bristol Area, Parts of the Counties of Avon, Wiltshire, 465.8 square miles.

Diocese of Canterbury Area, the whole of Kent east of the Medway (excluding the Medway Towns) and the Rural Deanery of Croydon, 1001.6 square miles.

Diocese of Carlisle Area, the County of Cumbria (except the parish of Alston, a small part in the Sedbergh area and the parishes of Firbank and Killington), 2,476.2 square miles.

Diocese of Chelmsford Area, the whole of Essex and part of London, 1,533.8 square miles.

Diocese of Chester Area, 1,023.9 square miles in the County of Cheshire and in Greater Manchester and Merseyside.

Diocese of Chichester Area, the County of Sussex, 1,456.8 square miles.

Diocese of Coventry Area, part of the County of Warwick and part of the County of the West Midlands, 694.4 square miles.

Diocese of Derby Area, the County of Derby, 1,010.8 square miles.

Diocese of Durham Area, the County of Durham, together with that portion of Tyne and Wear that lies south of the Tyne and that portion of Cleveland that is North of the Tees, 1,005.6 square miles.

Diocese of Ely Area consists of the County of Cambridgeshire, excepting the extreme NW corner, and three Rural Deaneries in the County of Norfolk, 1,529.2 square miles.



Diocese of Exeter Area, the County of Devon (except 7 parishes) and one parish in the County of Somerset, 2,611 square miles.

Diocese of Gloucester Area: The County of Gloucester with a few exceptions, and small areas in the adjoining counties of Avon, Hereford and Worcester, Warwickshire and Wiltshire. Area: 1,135.6 square miles.

Diocese of Guildford Area, West Surrey and a part of North Hampshire, about 533.6 square miles.

Diocese of Hereford Area, part of the County of Hereford and Worcester, comprising almost all of the old county of Hereford and a small part of the old county of Worcester, about half the county of Salop and small areas in the adjoining counties in Wales. 1,660.2 square miles.

Diocese of Leicester Area, the County of Leicestershire, 832 square miles.

Diocese of Lichfield Area, the County of Stafford and a portion of the County of Salop, 1,760.5 square miles.

Diocese of Lincoln Area, the County of Lincoln, 2,660.7 square miles and 391 square miles of the County of Humberside.

Diocese of Liverpool Area, the West Derby Hundred of Lancashire (except the portion in the Diocese of Manchester) and the ancient parish of Wigan, 391.3 square miles.

Diocese of London Area, the City of London, the City of Westminster the former County of Middlesex and the Boroughs of the former County of London north of the Thames, 283.0 square miles.

Diocese of Manchester Area, the Archdeaconries of Manchester and Rochdale, 411.6 square miles.

Diocese of Newcastle Area, the City of Newcastle upon Tyne, the North Tyneside Metropolitan District, the County of Northumberland, and the ancient Common-law parish of Alston with its chapelries in the County of Cumbria, 2,089.1 square miles.

Diocese of Norwich Area, the greater part of the County of Norfolk and the Deanery of Lothingland in the County of Suffolk, 1,800.3 square miles.

Diocese of Oxford Area, the Counties of Oxfordshire, Berkshire, Buckinghamshire, about 2,220.5 square miles.

Diocese of Peterborough Area, the County of Northampton and parts of the Counties of Cambridge and Leicester, 1,146.8 square miles.

Diocese of Portsmouth Area, part of the County of Hampshire and all of the Isle of Wight, 412.5 square miles.

Diocese of Ripon Area consists of parts of the counties of West Yorkshire Metropolitan, North Yorkshire and Durham, 1,348.3 square miles.

Diocese of Rochester Area, West Kent and the London Boroughs of Bromley and Bexley, 537.7 square miles.

Diocese of St Albans Area, mainly the Counties of Hertford and Bedford, 1,104.7 square miles.

Diocese of St Edmundsbury and Ipswich Area, the County of Suffolk except the Rural Deanery of Lothingland, 1,435.3 square miles.

Diocese of Salisbury Area, the County of Dorset and three-quarters of the County of Wilts, 2,056.6 square miles.

Diocese of Sheffield Area, County of South Yorks with small part of Humberside, 579.8 square miles.

Diocese of Sodor and Man Area, the Isle of Man, 220.7 square miles.

Diocese of Southwark Area, the London Boroughs of Greenwich, Lewisham, Lambeth, Southwark, Wandsworth, Merton, Sutton, Richmond south of the Thames, the Royal Borough of Kingston, part of Croydon, the District of Tandridge, most of the District of Mole Valley, 297.4 square miles.

Diocese of Southwell Area, (approx.) the County of Nottingham, 852.7 square miles.

Diocese of Truro Area, the County of Cornwall, the Isles of Scilly, and two parishes in Devonshire, 1,385.8 square miles.

Diocese of Wakefield Area, part of the Counties of South and West Yorkshire, approx. 554.1 square miles.

Diocese of Winchester Area, most of the County of Hampshire, together with the Channel Islands, 1,225.1 square miles.

Diocese of Worcester Area, the following districts in the counties of Hereford and Worcester: Redditch, Worcester, Wyre Forest and the greater parts of Bromsgrove. Malvern Hills and Wychavon together with a small part of Leominster. Also parishes in the county of Gloucester and West Midlands area, 650.4 square miles.

Diocese of York Area, parts of North Humberside, North and West Yorkshire and Cleveland, 2,665.1 square miles.

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The Anglican Dioceses in England: Numbers and Sizes of Parishes, 1971-1972

	Parishes with populations		Total Number of Parishes	Large (5,000+). parishes as percentage of Total	Rank order: Dioceses with large Parishes
	5,000+ (i.e. 'large')	less than 5,000 (i.e. 'small')			
				%	
Bath and Wells	31	498	529	5.9	34
Birmingham	145	41	186	78.0	1
Blackburn	114	153	267	42.7	9
Bradford	56	85	141	39.7	10
Bristol	63	125	188	33.5	15
Canterbury	79	235	314	25.2	23
Carlisle	36	253	289	12.5	31
Chelmsford	203	338	541	37.5	13
Chester	110	182	292	37.7	12
Chichester	75	337	412	18.2	26
Coventry	60	164	224	26.8	20
Derby	72	200	272	26.5	22
Durham	125	148	273	45.8	7
Ely	15	318	333	4.5	37
Exeter	64	374	438	14.5	29
Gloucester	28	309	337	8.3	33
Guildford	86	78	164	52.4	5
Hereford	4	378	382	1.0	42
Leicester	57	253	310	18.4	25
Lichfield	158	333	491	32.2	16
Lincoln	33	641	674	4.9	35
Liverpool	161	65	226	71.2	3
London	no figs. available		640	--	--
Manchester	186	170	356	52.2	6
Newcastle	62	135	197	31.5	17
Norwich	24	566	590	4.1	39
Oxford	94	563	657	14.3	30
Peterborough	29	299	328	8.8	32
Portsmouth	54	84	138	39.1	11
Ripon	62	156	218	28.4	18
Rochester	88	148	236	37.3	14
St Albans	93	256	349	26.6	21
St Edmundsbury and Ipswich	15	463	478	3.1	41
Salisbury	24	477	501	4.8	36
Sheffield	112	76	188	60.0	4
Sodor and Man	1	26	27	3.7	40
Southwark	243	71	314	77.4	2
Southwell	75	200	275	27.3	19



				%	
Truro	9	206	215	4.2	38
Wakefield	101	124	225	44.9	8
Winchester	72	233	305	23.6	24
Worcester	37	182	219	16.9	27
York	77	419	496	15.5	28

Compiled from entries relating to individual parishes in Diocesan Directories and Year Book.

The Anglican Dioceses in England: Populations, Electoral Rolls and Annual Incomes of Parochial Church Councils, 1968

	1 Population	2 Numbers on Electoral Roll	3 Total Incomes of PCCs £000s	4 Electoral Roll Numbers per 1,000 pop'n	5 PCC income per 1,000 pop'n £
Bath and Wells	668,960	77,751	816	116	1,222
Birmingham	1,537,110	40,881	682	27	444
Blackburn	1,181,580	79,674	934	68	792
Bradford	615,150	28,855	387	44	631
Bristol	765,910	31,543	519	41	678
Canterbury	970,940	71,328	950	73	979
Carlisle	469,320	52,135	532	111	1,130
Chelmsford	2,456,090	88,270	1,246	36	508
Chester	1,461,240	88,344	1,120	60	767
Chichester	1,201,370	101,023	1,370	84	1,142
Coventry	749,370	40,328	540	54	721
Derby	979,710	50,526	591	51	603
Durham	1,553,330	99,823	913	64	588
Ely	460,780	35,852	449	77	974
Exeter	874,400	87,801	892	100	1,021
Gloucester	505,830	37,228	647	74	1,279
Guildford	844,620	50,805	957	60	1,133
Hereford	241,860	45,157	306	187	1,265
Leicester	732,250	39,265	522	54	713
Lichfield	1,988,610	99,329	1,239	50	626
Lincoln	793,690	60,969	685	77	863
Liverpool	1,788,910	92,495	1,038	52	581
London	3,792,370	115,307	2,419	30	637
Manchester	2,173,770	112,800	1,371	52	631
Newcastle	824,500	40,366	532	49	645
Norwich	618,590	49,458	597	80	964
Oxford	1,549,780	97,530	1,414	63	916
Peterborough	553,400	40,699	558	74	1,009
Portsmouth	645,960	32,982	461	51	714
Ripon	786,430	44,144	658	56	837
Rochester	1,130,130	63,257	912	56	807
St Albans	1,362,250	73,454	999	54	733
St Edmundsbury and Ipswich	476,490	46,570	661	98	1,389
Salisbury	669,390	70,675	846	106	1,265
Sheffield	1,165,160	48,250	490	41	421
Sodor and Man	50,080	4,954	59	99	1,180
Southwark	2,304,120	94,390	1,426	41	622
Southwell	969,100	36,538	536	38	552

Truro	366,640	30,826	419	84	1,142
Wakefield	1,035,150	49,818	586	48	566
Winchester	940,720	68,264	895	73	962
Worcester	549,390	40,658	499	74	909
York	1,242,440	76,090	881	61	709

Figures in columns 1, 2 and 3 were obtained from The Church of England Year Book, (87th edn., 1971)



The Anglican Dioceses in England: Confirmations, 1968, compared with Infant Baptisms, 1953

Diocese	1 Confirmations per 1,000 popn. in 1968	2 Infant Baptism per 1,000 popn. in 1953	3 Confirmations, 1968, per 1,000 Infant Baptisms in 1953
Hereford	6.9	12.8	539
Carlisle	5.9	11.6	509
Salisbury	5.0	10.0	500
Blackburn	3.8	8.1	469
Sodor and Man	3.9	9.4	415
Bath and Wells	4.1	9.9	414
Gloucester	4.5	11.1	405
Guildford	3.6	9.6	375
Peterborough	3.6	9.7	371
Chichester	3.3	9.1	363
Canterbury	3.2	9.9	323
St Albans	2.9	9.1	319
Exeter	3.1	9.8	316
Oxford	3.2	10.2	314
Ripon	2.7	8.7	310
Worcester	3.5	11.4	307
Leicester	2.6	8.7	299
Portsmouth	2.8	9.5	295
Ely	2.9	9.9	293
Chester	2.8	9.7	289
Newcastle	3.0	10.4	288
Truro	2.3	8.0	288
Liverpool	2.7	9.4	287
St Edmundsbury and Ipswich	2.8	10.1	277
Manchester	2.5	9.2	271
Bradford	2.2	8.3	265
Bristol	2.3	8.7	264
Coventry	2.7	10.3	262
Norwich	2.7	10.8	250
Rochester	2.6	10.4	250
Southwell	2.3	9.2	250
Durham	2.8	11.5	243
Lichfield	2.6	10.8	241
York	2.8	11.6	241
London	1.6	7.3	219
Lincoln	2.6	12.0	217
Derby	2.2	10.3	214
Wakefield	1.9	9.4	202
Winchester	1.9	10.0	190

Southwark	1.5	8.1	185
Chelmsford	1.6	10.7	150
Sheffield	1.6	11.5	139
Birmingham	1.3	9.8	132

Figures in columns 1 and 2 were obtained from The Church of England Year Book (72nd and 87th edns., 1956 and 1971)

The Diocesan Directors of Education in the English Dioceses, 1945-1976:  
Number of Years Tenure of Office

	The Directors of (Religious) Education							
	At post, 1945	2nd	3rd	4th	5th	6th	7th	8th
Bath and Wells	5	27 p						
Birmingham	1	12 *	6	9	4 p			
Blackburn	2	1	8	4	14	3 p		
Bradford	12	7	3	6	4 p			
Bristol	2	3	14	1	6	6 p		
Canterbury	1	23	8 p					
Carlisle	3	8	4	8	5	4 p		
Chelmsford	1	2	8	1	13	6	1 p	
Chester	15	15	2 p					
Chichester	3	9	6	14 p				
Coventry	2	6	1	4	15	4 p		
Derby	22	10 p						
Durham	2	3	11	12	4 p			
Ely	5	6	10	11 p				
Exeter	12	20 p						
Gloucester	8	7	6	8	3 p			
Guildford	17	2	3	10*p				
Hereford	2	3	11	5	11 p			
Leicester	15	9	8 p					
Lichfield	15	16	1 p					
Lincoln	1	6	6	11	7	1 p		
Liverpool	1	16	11	4 p				
London	5	23	4 p					
Manchester	(5) no record	6	6	8	7 p			
Newcastle	4	13	5	10 p				
Norwich	17	8	5	2 p				
Oxford	5	6	10	11 p				
Peterborough	1	5	3	3*	3	2	3	12 p
Portsmouth	8	7	5	4	6	2 p		
Ripon	4	10	1	1	10	6 p		
Rochester	4	9	7	12 p				
St Albans	4	3	4	3	10	4	4 p	
St Edmundsbury and Ipswich	2	12	9	6	3 p			
Salisbury	11	8	6	7 p				
Sheffield	1	4	3	6	4	7	6	1p
Sodor and Man	19	9	4*p					



Southwark	5	23	4 p			
Southwell	2	3	6	13	8 p	
Truro	7	9	8	8 p		
Wakefield	(9) no record	16	5	2 p		
Winchester	15	4	6	7 p		
Worcester	20	12 p				
York	1	6	7	18 p		

\* lay person

p at post, 1976

Calculated from information contained in the post-1944 editions of  
The Church of England Year Book and of Crockford's Clerical Directory

The Maintained Schools in England and Wales, 1947-1975

- Primary Schools and Secondary Schools (excluding Nursery and Special Schools)

a - number of schools and departments

b - number of pupils

		Voluntary Schools			County Schools	All maintained primary and secondary schools
		C.E.	R.C.	Other		
1947	a	9,204	1,826	595	16,520	28,145
	b	895,555	350,494	145,290	3,642,936	5,034,275
1949	a	8,943	1,834	576	16,528	27,881
	b	933,555	388,657	152,566	4,053,998	5,528,776
1951	a	8,726	1,841	540	16,846	27,953
	b	946,127	398,686	140,511	4,252,374	5,737,698
1953	a	8,516	1,865	512	17,432	28,325
	b	998,271	428,902	135,848	4,642,967	6,205,988
1955	a	8,366	1,910	497	18,035	28,808
	b	994,838	458,790	140,273	4,921,775	6,515,676
1957	a	8,210	1,964	485	18,486	29,145
	b	966,958	496,528	141,896	5,171,167	6,776,549
1959	a	7,976	2,033	460	18,861	29,330
	b	889,692	529,972	144,042	5,337,481	6,901,187
1961	a	7,685	2,106	451	18,917	29,159
	b	839,286	565,080	148,788	5,408,363	6,961,517
1963	a	7,419	2,190	444	18,921	28,974
	b	821,849	596,229	149,540	5,357,710	6,925,328
1965	a	7,144	2,296	432	18,873	28,745
	b	840,590	638,779	148,494	5,464,292	7,092,155
1967	a	6,861	2,399	418	18,882	28,560
	b	868,748	679,377	146,787	5,633,198	7,328,110
1969	a	6,588	2,474	399	19,062	28,523
	b	902,415	724,921	150,070	5,975,596	7,753,002
1971	a	6,314	2,558	393	19,084	28,349
	b	934,478	754,711	153,434	6,341,575	8,184,198
1973	a	6,099	2,607	370	19,231	28,307
	b	956,970	771,597	154,953	6,657,765	8,541,285
1975	a	5,954	2,646	358	19,333	28,291
	b	971,260	796,737	164,004	7,039,274	8,971,275

From figures contained in Annual Reports of the Ministry of Education and in D.E.S., Statistics of Education, Vol. I (Schools).

The Maintained Schools in England and Wales, 1947-75

- Primary Schools and Secondary Schools (excluding Nursery and Special Schools)

Percentage distribution by denomination

a - number of schools and departments

b - number of pupils

		Voluntary Schools			County Schools	All maintained primary and secondary schools
		C.E.	R.C.	Other		
		%	%	%	%	%
1947	a	32.7	6.5	2.1	58.7	100.0
	b	17.8	7.0	2.9	72.3	100.0
1951	a	31.2	6.6	1.9	60.3	100.0
	b	16.5	7.0	2.4	74.1	100.0
1955	a	29.1	6.6	1.7	62.6	100.0
	b	15.3	7.0	2.2	75.5	100.0
1959	a	27.2	6.9	1.6	64.3	100.0
	b	12.9	7.7	2.1	77.3	100.0
1963	a	25.6	7.6	1.5	65.3	100.0
	b	11.9	8.6	2.1	77.4	100.0
1967	a	24.0	8.4	1.5	66.1	100.0
	b	11.8	9.3	2.0	76.9	100.0
1971	a	22.3	9.0	1.4	67.3	100.0
	b	11.4	9.2	1.9	77.5	100.0
1975	a	21.0	9.4	1.3	68.3	100.0
	b	10.8	8.9	1.8	78.5	100.0

From figures contained in this Appendix, p. xliii.



The Church of England Voluntary Primary Schools in England and Wales,  
1955-1975: An Analysis by Status

The figures include, where appropriate, all-age schools and middle schools deemed to be primary

a - number of schools and departments  
b - number of pupils

		Aided	Special Agreement	Controlled	Not Determined	Total
1955	a	3,334	1	4,227	536	8,098
	b	414,826	198	453,697	56,445	925,166
1957	a	3,364	1	4,322	262	7,949
	b	407,227	194	458,733	25,788	891,942
1959	a	3,236	2	4,437	51	7,726
	b	367,086	270	437,244	5,733	810,333
1961	a	3,094	3	4,336	10	7,443
	b	340,938	408	414,577	1,577	757,500
1963	a					7,184
	b					742,913
1965	a		<div>Figures for this period were not published by D.E.S. and source documents are not available. (1)</div>			6,915
	b					759,993
1967	a					6,644
	b					786,349
1969	a	2,634	2	3,737		6,373
	b	364,512	407	448,178		813,097
1971	a	2,502	3	3,598		6,103
	b	372,067	454	465,388		837,909
1973	a	2,382	1	3,498		5,881
	b	369,584	235	478,651		848,470
1975	a	2,295	1	3,431		5,727
	b	360,693	257	476,729		837,679

From figures contained in Annual Reports of the Ministry of Education and in D.E.S., Statistics of Education, Vol. 1 (Schools).

(1). Letter received from Statistics Branch, Department of Education and Science, ref. ST/77/185, dated 22nd September 1977.

The Church of England Voluntary Secondary Schools in England and Wales,  
1955-1975: An Analysis by Status

The figures include, where appropriate, middle schools deemed to be secondary

a - number of schools and departments  
b - number of pupils

		Aided	Special Agreement	Controlled	Not Determined	Total
1955	a	148	19	92	9	268
	b	37,271	5,734	24,126	2,541	69,672
1957	a	144	18	90	9	261
	b	39,681	6,290	26,053	2,992	75,016
1959	a	142	23	82	3	250
	b	44,469	8,153	25,894	861	79,359
1961	a	131	30	80	1	242
	b	42,181	11,578	27,618	409	81,786
1963	a	<div>Figures for this period were not published by D.E.S. and source documents are not available. (1)</div>				235
	b					78,936
1965	a					229
	b					80,597
1967	a					217
	b					82,399
1969	a	115	30	70		215
	b	48,161	12,035	29,122		89,318
1971	a	117	29	65		211
	b	54,074	12,639	29,856		96,569
1973	a	126	25	67		218
	b	62,469	11,889	34,142		108,500
1975	a	122	23	82		227
	b	71,680	12,236	49,665		133,581

These figures contained in Annual Reports of the Ministry of Education and in D.E.S., Statistics of Education, Vol. i (Schools).

(1). Letter received from the Statistics Branch, Department of Education and Science, ref. ST/77/185, dated 22nd September 1977.

Church of England Voluntary Primary Schools in the English Dioceses, c.1972:  
An Analysis by Status and by Size of Parish

Diocese	C.E. Pri. Schools in Large Parishes (pop, 5,000+)			C.E. Pri. Schools in Small Parishes (pop. under 5,000)			All C.E.Vol. Primary Schools Identified		
	Aided	Contr.	Total	Aided	Contr.	Total	Aided	Contr.	Total
Bath and Wells	8	23	31	50	123	173	58	146	204
Birmingham	14	26	40	4	13	17	18	39	57
Blackburn	65	7	72	104	10	114	169	17	186
Bradford	18	13	31	22	20	42	40	33	73
Bristol	4	16	20	1	50	51	5	66	71
Canterbury	10	18	28	16	66	82	26	84	110
Carlisle	6	9	15	75	69	144	81	78	159
Chelmsford	23	21	44	39	67	106	62	88	150
Chester	31	30	61	26	58	84	57	88	145
Chichester	17	7	24	40	89	129	57	96	153
Coventry	6	22	28	9	63	72	15	85	100
Derby	5	20	25	28	66	94	33	86	119
Durham	10	19	29	6	26	32	16	45	61
Ely	1	3	4	27	68	95	28	71	99
Exeter	12	15	27	42	60	102	54	75	129
Gloucester	3	10	13	55	82	137	58	92	150
Guildford	19	23	42	30	14	44	49	37	86
Hereford	-	1	1	45	65	110	45	66	111
Leicester	5	18	23	21	75	96	26	93	119
Lichfield	23	65	88	27	148	175	50	213	263
Lincoln	4	12	16	45	136	181	49	148	197
Liverpool	65	28	93	28	11	39	93	39	132
London(1)							150	1	151
Manchester	122	47	169	64	44	108	186	91	277
Newcastle	9	-	9	29	10	39	38	10	48
Norwich	1	3	4	58	94	152	59	97	156
Oxford	21	36	57	75	174	249	96	210	306
Peterborough	5	5	10	25	76	101	30	81	111
Portsmouth	5	10	15	5	32	37	10	42	52
Ripon	14	15	29	16	71	87	30	86	116
Rochester	8	21	29	16	49	65	24	70	94
St Albans	28	10	38	50	46	96	78	56	134
St Edmundsbury and Ipswich	3	2	5	25	100	125	28	102	130
Salisbury	8	12	20	104	122	226	112	134	246
Sheffield	16	17	33	9	12	21	25	29	54
Sodor and Man	1	-	1	-	-	-	1	-	1
Southwark	86	-	86	19	1	20	105	1	106
Southwell	11	17	28	20	32	52	31	49	80
Truro	2	3	5	41	17	58	43	20	63



Wakefield	37	41	78	21	35	56	58	76	134
Winchester	12	9	21	31	59	90	43	68	111
Worcester	8	17	25	26	64	90	34	81	115
York	4	14	18	17	130	147	21	144	165

Numbers of Primary Schools Identified:

2,291 3,233 5,524

(1) Populations of individual parishes not available.

Populations of individual parishes obtained from entries relating to individual parishes in Diocesan Year Books and Directories (figures for parishes in Truro obtained from gazetteer).

The procedures adopted for identifying the voluntary primary schools in the dioceses are described in Chapter 1 of this work.

Church of England Aided and Controlled Primary (including First) Schools  
in the English Dioceses, c.1972: An Analysis by the Proportion of Aided  
Schools in a Diocese

		A	C	Total	Aided schools as percentage of Total
					%
1	Sodor and Man	1	0	1	100.0
2	London	150	1	151	99.3
3	Southwark	105	1	106	99.1
4	Blackburn	169	17	186	90.1
5	Newcastle	38	10	48	79.2
6	Liverpool	93	39	132	70.5
7	Truro	43	20	63	68.3
8	Manchester	186	91	277	67.1
9	St Albans	78	56	134	58.2
10	Guildford	49	37	86	57.0
11	Bradford	40	33	73	54.8
12	Carlisle	81	78	159	50.9
13	Sheffield	25	29	54	46.3
14	Salisbury	112	134	246	45.5
15	Wakefield	58	76	134	43.3
16	Exeter	54	75	129	41.9
17	Chelmsford	62	88	150	41.3
18	Hereford	45	66	111	40.5
19	Chester	57	88	145	39.3
20	Southwell	31	49	80	38.8
21	Gloucester	58	92	150	38.7
22	Winchester	43	68	111	38.7
23	Norwich	59	97	156	37.8
24	Chichester	57	96	153	37.3
25	Birmingham	18	39	57	31.6
26	Oxford	96	210	306	31.4
27	Worcester	34	81	115	29.6
28	Bath and Wells	58	146	204	28.4
29	Ely	28	71	99	28.3
30	Derby	33	86	119	27.7
31	Peterborough	30	81	111	27.0
32	Durham	16	45	61	26.2
33	Ripon	30	86	116	25.9
34	Rochester	24	70	94	25.5
35	Lincoln	49	148	197	24.9
36	Canterbury	26	84	110	23.6
37	Leicester	26	93	119	21.8
38	St Edmundsbury and	28	102	130	21.5
39	Ipswich				
39	Portsmouth	10	42	52	19.2
40	Lichfield	50	213	263	19.0
41	Coventry	15	85	100	15.0
42	York	21	144	165	12.7
43	Bristol	5	66	71	7.0

Church of England Voluntary Primary Schools in the English Dioceses,  
c.1972: Aided and Controlled Schools in each Diocese as a percentage  
of the number of Large and Small Parishes in the Diocese

- presented in rank order of numbers of large parishes (population  
5,000+) in the diocese

Diocese	Number of AIDED Primary Schools as percentage of numbers of:			Number of CONTROLLED Primary Schools as percentage of numbers of:			Total No. of Vol.Pri. Schools as percentage of nos of Parishes
	Large Parishes	Small Parishes	All Parishes	Large Parishes	Small Parishes	All Parishes	
	%	%	%	%	%	%	%
London	(no figs.available)		23.4	-	-	0.16	23.6
Birmingham	9.7	9.8	9.7	17.9	31.7	21.0	30.6
Southwark	35.4	26.8	33.4	-	1.4	0.3	33.8
Liverpool	40.4	43.1	41.2	17.4	16.9	17.3	58.4
Sheffield	14.3	11.8	13.3	15.2	15.8	15.4	28.7
Guildford	22.1	38.5	29.8	26.7	17.9	22.6	52.4
Manchester	65.6	37.6	52.2	25.3	25.9	25.6	77.8
Durham	8.0	4.1	5.9	15.2	17.6	16.4	22.3
Wakefield	36.6	16.9	25.8	40.6	28.2	33.8	59.6
Blackburn	57.0	68.0	63.3	6.1	6.5	6.4	69.7
Bradford	32.1	25.9	28.4	23.2	23.5	23.4	51.8
Portsmouth	9.3	6.0	7.2	18.5	38.1	30.4	37.7
Chester	28.2	14.3	19.5	27.3	31.9	30.1	49.7
Chelmsford	11.3	11.5	11.5	10.3	19.8	16.3	27.7
Rochester	9.1	10.8	10.2	23.9	33.1	29.7	39.8
Bristol	6.3	0.8	2.7	25.4	40.0	35.1	37.8
Lichfield	14.6	8.1	10.2	41.1	44.4	43.4	53.6
Newcastle	14.5	21.5	19.3	-	7.4	5.1	24.4
Ripon	22.6	10.3	13.8	24.2	45.5	39.4	53.2
Southwell	14.7	10.0	11.3	22.7	16.0	17.8	29.1
Coventry	10.0	5.5	6.7	36.7	38.4	37.9	44.6
St Albans	30.1	19.5	22.3	10.8	18.0	16.0	38.4
Derby	6.9	14.0	12.1	27.8	33.0	31.6	43.8
Canterbury	12.7	6.8	8.3	22.8	28.1	26.8	35.0
Winchester	16.7	13.3	14.1	12.5	25.3	22.3	36.4
Leicester	8.8	8.3	8.4	31.6	29.6	30.0	38.4
Chichester	22.7	11.9	13.8	9.3	26.4	23.3	37.1
Worcester	21.6	14.3	15.5	45.9	35.2	37.0	52.5
York	5.2	4.1	4.2	18.2	31.0	29.0	33.3
Exeter	18.8	11.2	12.3	23.4	16.0	17.1	29.5
Oxford	22.3	13.3	14.6	38.3	30.9	32.0	46.6
Carlisle	16.7	29.6	28.0	25.0	27.3	27.0	55.0
Peterborough	17.2	8.4	9.1	17.2	25.4	24.7	33.8
Gloucester	10.7	17.8	17.2	35.7	26.5	27.3	44.5
Bath and Wells	25.8	10.0	11.0	74.2	24.7	27.6	38.6



Lincoln	12.1	7.0	7.3	36.4	21.2	21.9	29.2
Salisbury	33.4	21.8	22.4	50.0	25.6	26.7	49.1
Ely	6.7	8.5	8.4	20.0	21.4	21.3	29.7
Truro	22.2	19.9	20.0	33.3	8.3	9.3	29.3
Norwich	4.2	10.2	10.0	12.5	16.6	16.4	26.4
(Sodor and Man)	- one voluntary school (aided), only, in the diocese						(3.7)
St Edmundsbury and Ipswich	20.0	5.4	5.9	13.3	21.6	21.3	27.2
Hereford	-	11.9	11.9	25.0	17.2	17.3	29.1

From figures contained in this Appendix, pp. xlvii-xlviii.

Church of England Voluntary Middle and Secondary Schools in the English Dioceses, c.1975: Analysis by Status

A - Aided SA - Special Agreement C - Controlled

	Middle Schools				Secondary Schools			
	A	SA	C	Total	A	SA	C	Total
Bath and Wells			2	2	1		8	9
Birmingham			-	-	2		2	4
Blackburn			-	-	5	4	1	10
Bradford			-	-				-
Bristol			-	-	1			1
Canterbury	1			1	2		3	5
Carlisle			-	-		1	1	2
Chelmsford			-	-	1		2	3
Chester	2		2	4				-
Chichester			-	-	4		1	5
Coventry			-	-	1	1		2
Derby			-	-				-
Durham			-	-	1		2	3
Ely			-	-				-
Exeter			-	-	3		1	4
Gloucester			-	-	1			1
Guildford	1		6	7	2		3	5
Hereford			-	-	1		1	2
Leicester			-	-				-
Lichfield			8	8	3		3	6
Lincoln	1			1	2		5	7
Liverpool			-	-	5		1	6
London	1			1	22			22
Manchester			-	-	4	3	2	9
Newcastle	1	2		3				-
Norwich			-	-	1		1	2
Oxford	2			2	4	1	5	10
Peterborough			-	-	2			2
Portsmouth	1		2	3	1		1	2
Ripon	7		1	8	3	1		4
Rochester			-	-	2	1		3
St Albans	1		1	2	4	1	2	7
St Edmundsbury and Ipswich	1		2	3			1	1
Salisbury	1			1	1	3	5	9
Sheffield	1			1	1			1
Sodor and Man			-	-				-
Southwark	1			1	12	1		13
Southwell			-	-	4		2	6
Truro			-	-				-
Wakefield	2		3	5	1			1
Winchester	1			1			2	2
Worcester	3	1	6	10	3			3
York	2	1		3	1		1	2
	30	4	33	67	101	17	56	174

The procedures adopted for identifying the voluntary schools in the dioceses

Church of England Voluntary Secondary Schools in the English Dioceses, c.1975:  
An Analysis by Rank Order of Numbers of Aided and Special Agreement and  
of Controlled Schools in a Diocese

Numbers of AIDED and SPECIAL AGREEMENT Secondary Schools		Numbers of CONTROLLED Secondary Schools		All Voluntary Secondary Schools	
London	22	Bath and Wells	8	London	22
Southwark	13	Lincoln	5	Southwark	13
Blackburn	9	Oxford	5	Blackburn	10
Manchester	7	Salisbury	5	Oxford	10
Liverpool	5	Canterbury	3	Bath and Wells	9
Oxford	5	Guildford	3	Manchester	9
St Albans	5	Lichfield	3	Salisbury	9
Chichester	4	Birmingham	2	Lincoln	7
Ripon	4	Chelmsford	2	St Albans	7
Salisbury	4	Durham	2	Lichfield	6
Southwell	4	Manchester	2	Liverpool	6
Exeter	3	St Albans	2	Southwell	6
Lichfield	3	Southwell	2	Canterbury	5
Rochester	3	Winchester	2	Chichester	5
Worcester	3	Blackburn	1	Guildford	5
Birmingham	2	Carlisle	1	Birmingham	4
Canterbury	2	Chichester	1	Exeter	4
Coventry	2	Exeter	1	Ripon	4
Guildford	2	Hereford	1	Chelmsford	3
Lincoln	2	Liverpool	1	Durham	3
Peterborough	2	Norwich	1	Rochester	3
Bath and Wells	1	Portsmouth	1	Worcester	3
Bristol	1	St Edmundsbury and Ipswich	1	Carlisle	2
Carlisle	1	York	1	Coventry	2
Chelmsford	1			Hereford	2
Durham	1			Norwich	2
Gloucester	1			Peterborough	2
Hereford	1			Portsmouth	2
Norwich	1			Winchester	2
Portsmouth	1			York	2
Sheffield	1			Bristol	1
Wakefield	1			Gloucester	1
York	1			St Edmundsbury and Ipswich	1
Bradford	-			Sheffield	1
Chester	-			Wakefield	1
Derby	-			Bradford	-
Ely	-			Chester	-
Leicester	-			Derby	-
Newcastle	-			Ely	-
St Edmundsbury and Ipswich	-				



Sodor and Man	-		Leicester	-
Truro	-		Newcastle	-
Winchester	-		Sodor and Man	-
			Truro	-
TOTALS:	<u>118</u>	<u>56</u>		<u>174</u>

From figures contained in this Appendix, p 111.

Primary Schools in the English Dioceses established jointly by the Church of England and the Methodist Church: The position in 1977

Anglican Diocese	The Joint C.E./Methodist Voluntary Primary Schools		
	Aided	Controlled	All
Bath and Wells		1	1
Birmingham	2		2
Blackburn	2		2
Bradford			-
Bristol			-
Canterbury			-
Carlisle			-
Chelmsford			-
Chester			-
Chichester			-
Coventry			-
Derby			-
Durham			-
Ely			-
Exeter			-
Gloucester			-
Guildford			-
Hereford		1	1
Leicester			-
Lichfield		1	1
Lincoln		4	4
Liverpool		1	1
London			-
Manchester		2	2
Newcastle			-
Norwich			-
Oxford			-
Peterborough			-
Portsmouth			-
Ripon			-
Rochester			-
St Albans			-
St Edmundsbury and Ipswich			-
Salisbury			-
Sheffield	1	1	2
Sodor and Man			-
Southwark			-
Southwell	1	1	2
Truro			-
Wakefield			-
Winchester			-
Worcester			-
York			-
TOTALS	6	12	18

From list of schools provided by the General Secretary of the Methodist Church Division of Education and Youth, July 1977.

Methodist Voluntary Primary Schools in the areas of the Anglican Dioceses,  
1977

Anglican Diocese	Methodist Aided Primary Schools	Methodist Controlled Primary Schools	All Methodist Voluntary Primary Schools
Bath and Wells		1	1
Birmingham			-
Blackburn	2	8	10
Bradford			-
Bristol			-
Canterbury		3	3
Carlisle			-
Chelmsford			-
Chester		1	1
Chichester		1	1
Coventry			-
Derby		2	2
Durham			-
Ely			-
Exeter			-
Gloucester			-
Guildford			-
Hereford			-
Leicester			-
Lichfield		1	1
Lincoln		1	1
Liverpool	2	3	5
London			-
Manchester		15	15
Newcastle			-
Norwich			-
Oxford			-
Peterborough			-
Portsmouth			-
Ripon		3	3
Rochester			-
St Albans			-
St Edmundsbury and Ipswich			-
Salisbury			-
Sheffield			-
Sodor and Man			-
Southwark			-
Southwell			-
Truro			-
Wakefield		1	1
Winchester			-
Worcester			-
York		2	2
TOTALS:	4	42	46

From list of schools provided by the General Secretary of the Methodist Church Division of Education and Youth. July 1977.



Memorandum concerning the Involvement of the Methodist Church in  
Maintained Primary School Provision in England, 1977.

THE METHODIST CHURCH

DIVISION OF EDUCATION AND YOUTH

Document

MEMORANDUM REGARDING THE CHURCH'S INVOLVEMENT IN PRIMARY EDUCATION

1. The Methodist Conference of 1971 endorsed the Resolution presented on behalf of the Methodist Education Committee "That Conference approves the general policy adopted by the Methodist Education Committee in relation to the Church's involvement in Primary Education". This policy may be defined as follows:-
  - a) The Methodist Church recognises that voluntary schools are an integral part of the educational system of England and Wales as at present organised.
  - b) Where any of its primary schools can make a valuable contribution to the educational provision in the area, such schools should be retained.
  - c) Experiments in cooperation whereby it becomes possible to unite existing Church of England and Methodist Voluntary Schools to form one Joint Voluntary School are to be commended.
  - d) New projects in new areas where it is possible to combine the provision of school premises with the erection of ancillary premises for the promotion of wider Church witness and service, and for these to be undertaken on a joint basis with the Church of England, are also commended.
2. As far as 1d) is concerned, the following advice has been given to those making enquiries about such possible projects:-
  - i) The best interests of the children themselves is the first priority. An inferior education offered to a constituency for the sake of perpetuating the name of Methodism in an educational system is unacceptable.
  - ii) A clear indication should be given by the L.E.A. itself that it welcomes the participation of the Church in its own schemes for education within the community for which it is responsible.
  - iii) Apart from legal requirements, evidence should be obtained, as far as this is possible, to indicate that the parents of children themselves are willing to be served by the establishment of a Church school.
  - iv) Close co-operation between Church members and teaching staff should

continued.....

exist, so that a genuine Christian ethos is expressed in the life of the school.

- v) It should be recognised that whatever financial help may be forthcoming from other sources, the local Methodist constituency involved in any projects must itself be asked to make a genuine contribution in terms of both money and time. Without such involvement the projects have little meaning.
- 3. The Methodist Education Committee has welcomed the references to ecumenical cooperation found in The Durham Report and "Partners in Education". It believes that because the Methodist involvement in Day School Education is slight when compared with that of the Church of England, it would be wrong for any of its representatives to ask for such references to co-operation to be implemented either at national or local levels, and believes that the initiative in such matters quite properly belongs to the Church of England itself.
- 4. The Methodist Education Committee further recognises that because of the constituency of the Church of England, it may be regarded as in the best interests of ecumenicity that in some areas their expression of a desire for co-operation will lead to an approach to the Roman Catholic Church rather than to the Free Churches or the Methodist Church.
- 5. In the light of 3. and 4. above, the M.E.C. affirms in principle the desire for co-operation in any ways that seem possible, but recognises that the practice of co-operation may vary from one place to another. Until there are firm indications of an acceptance of the concept of unity as distinct from a desire for co-operation, it is inevitable that there will continue to be a great deal of variety in the measure and nature of that co-operation.

Douglas S. Hubery.

1977

Grants and Loans to Dioceses from the Church Schools Fund of the General Synod Board of Finance, 1958-1977

Diocese	Grant	Loan	Total
	£	£	£
Bath and Wells	8,000		8,000
Birmingham	10,000	20,000	30,000
Blackburn	65,263	74,600	139,863
Bradford		9,000	9,000
Bristol	5,000	5,000	10,000
Canterbury	12,000	19,000	31,000
Carlisle	8,500	11,500	20,000
Chelmsford	6,000	11,000	17,000
Chester	10,000	25,000	35,000
Chichester	22,000	24,000	46,000
Coventry	7,000	11,000	18,000
Derby		5,000	5,000
Durham	11,590	2,000	13,590
Ely		12,000	12,000
Exeter	3,000		3,000
Gloucester	350	14,000	14,350
Guildford	10,223	9,000	19,223
Hereford	8,000	8,000	16,000
Leicester		13,000	13,000
Lichfield	20,000	10,500	30,500
Lincoln	13,000	11,000	24,000
Liverpool	25,000	37,000	62,000
London	51,000	66,800	117,800
Manchester	40,000	49,000	89,000
Newcastle	12,700	8,000	20,700
Norwich	5,360	12,900	18,260
Oxford	28,000	21,000	41,000
Peterborough	10,522	14,500	25,022
Portsmouth	8,000	5,000	13,000
Ripon	12,150	10,275	22,425
Rochester	13,500	15,775	29,275
Salisbury	19,341	22,500	41,841
St Albans	12,000	8,000	20,000
St Edmundsbury and Ipswich	2,000	8,000	10,000
Sheffield	3,000	8,000	11,000
Southwark	35,000	49,400	84,400
Southwell	8,538	19,000	27,538
Truro		17,300	17,300
Wakefield	11,180	9,000	20,180



	£	£	£
Winchester		11,000	11,000
Worcester	12,000	18,500	30,500
York	5,000		5,000
TOTALS (42 dioceses) <sup>(1)</sup>	£528,217	£705,550	£1,231,767

Transcript of list received from the Secretary, General Synod Board of Finance, dated 26th August 1977.

- (1) The Diocese of Sodor and Man is excluded from receipt of grant or loan by para.3 of the Church Schools (Assistance by Church Commissioners) Measure, 1958.

Analysis, by size of Loan and of Grant, of Monies received by the English Diocese from General Synod Board of Finance, 1958-1977.

Diocese	Grant	Diocese	Grant <u>and</u> Loan
	£		£
Blackburn	65,263	Blackburn	139,863
London	51,000	London	117,800
Manchester	40,000	Manchester	89,000
Southwark	35,000	Southwark	84,400
Liverpool	25,000	Liverpool	62,000
Chichester	22,000	Chichester	46,000
Lichfield	20,000	Salisbury	41,841
Oxford	20,000	Oxford	41,000
Salisbury	19,341	Chester	35,000
Rochester	13,500	Canterbury	31,000
Lincoln	13,000	Lichfield	30,500
Newcastle	12,700	Worcester	30,500
Ripon	12,150	Birmingham	30,000
Canterbury	12,000	Rochester	29,275
St Albans	12,000	Southwell	27,538
Worcester	12,000	Peterborough	25,022
Durham	11,590	Lincoln	24,000
Wakefield	11,180	Ripon	22,425
Peterborough	10,522	Newcastle	20,700
Guildford	10,223	Wakefield	20,180
Birmingham	10,000	Carlisle	20,000
Chester	10,000	St Albans	20,000
Southwell	8,538	Guildford	19,223
Carlisle	8,500	Norwich	18,260
Bath and Wells	8,000	Coventry	18,000
Hereford	8,000	Truro	17,300
Portsmouth	8,000	Chelmsford	17,000
Coventry	7,000	Hereford	16,000
Chelmsford	6,000	Gloucester	14,350
Norwich	5,360	Durham	13,590
Bristol	5,000	Leicester	13,000
York	5,000	Portsmouth	13,000
Exeter	3,000	Ely	12,000
Sheffield	3,000	Sheffield	11,000
St Edmundsbury and Ipswich	2,000	Winchester	11,000
Gloucester	350	Bristol	10,000
Bradford	-	St Edmundsbury and Ipswich	10,000
Derby	-	Bradford	9,000
Ely	-	Bath and Wells	8,000
Leicester	-		

Truro	-	Derby	5,000
Winchester	-	York	5,000
		Exeter	3,000
	<hr/>		<hr/>
	£ 526,217		£1,231,767

From figures contained in this Appendix, pp. lix-lx.

The Diocese of Sodor and Man is excluded from receipt of grant or loan by para. 3 of the Church Schools (Assistance by Church Commissioners) Measure, 1958.



The Barchester Scheme: An Example of its Implementation

SCHEME FOR CHURCH SCHOOLS IN THE DIOCESE OF BIRMINGHAM  
APPLYING FOR AIDED STATUS

I SCHOOLS AFFECTED

The Scheme is open to all Managers whose schools are to be permanently retained under the Development Plan for their area, whether by adaptation or extension of an existing building, by transfer of a building to another site or by substitution of existing schools by a new school. It is also open to Managers whose schools have already obtained Aided Status. (But see V 5 for schools not permanently retained on the Development Plan for their area.) Any application to join shall be signed not only by the Managers but also on behalf of the Parochial Church Council and/or Governors or Trustees of any Endowment.

II OUTLINE OF THE SCHEME

- 1) The Scheme consists of the provision of a Central Fund by contributions from the schools taking part. It is divided into two parts:-
  - a) Capital (for building or re-building required under the Development Plan) (see IV below) and
  - b) Maintenance (see V below)
- 2) It will be administered by a Committee the exact constitution of which must be decided later, but in which each of the participating schools will be directly represented.

III PURPOSE OF THE SCHEME

- 1) Aided Status may be secured for a school, although the Managers may not have much money in hand, wherever it is clear that the Parish and the Managers are 'willing and able' to raise what will be required if given enough time to do so. Aided Status must be applied for within six months of the approval of the Development Plan or the opportunity is lost.
- 2) In the case of a school acting by itself the Managers must show ability to raise annually:-
  - a) 50% of the annual sum required over 30 years to provide the Church's share of the cost of building, re-building or extension, assuming such work is to be undertaken immediately (See Note\*), and
  - b) 10/- per annum per pupil for maintenance of the building.
- 3) In the case of a school taking part in the scheme, however, the Managers have only to show ability to raise annually:-
  - a) 1½% of the Capital Required (instead of 2.14%) and

b). contribution for maintenance as follows:-

For the first 100 pupils - 10/- p.a. per pupil  
' ' next 100 ' - 5/- ' ' ' '  
' ' excess over 200 pupils - 2/6 p.a. per pupil.

The Scheme, therefore, assists Managers to secure Aided Status.

Note\*. This 50% of the annual sum required over 30 years is estimated to be equivalent to 2.14% of the Capital Required (see para. 3) ).

#### IV CAPITAL EXPENDITURE

- 1) Managers who elect to take part in the Scheme will contribute to the Central Fund annually for 30 years the amount that they have to show the Ministry of Education that they are willing and able to raise as members of the Scheme, i.e. 1½% of the Capital sum required.
- 2) Managers are not required to transfer to the Central Fund money they have in hand for their schools. They are, however, advised to invest such money as profitably as they can. They must disclose to the Committee what money they have in hand and what endowment they hold.
- 3) An account will be kept for each School which will be credited with a) all moneys contributed and b) a proportion of interest earned by the Central Fund and by any other receipts of the Central Fund (if any). This proportion will be that borne by the particular school's contribution to the total contributions, except that the proportion of other receipts and interest thereon will be subject to the discretion of the Committee.
- 4) Payments will be made to the Managers of their share of the Capital when capital expenditure on their school is incurred. The amount to be paid will be calculated by reference to the total contributions made or to be made by them during the whole 30 years; they will get the benefit of interest earned on their contributions up to the date (or dates) of payment and the calculation of their share will take into account interest on their contributions to come in afterwards. Payments out of the Fund may be supplemented by other moneys (if any) coming in.

Provided that before the first payment is made out of the Fund to the Managers of the first school incurring capital expenditure the Committee will examine with expert advice the financial position and commitments of the Fund and will decide how much can safely be paid out for that school, without jeopardising the possibility of similar payments being made to schools incurring capital expenditure at a later date. In no case will Managers receive less than the amount already paid in by them plus the appropriate share of interest credited to them under 3) above.

- 5) Managers will be able to withdraw from the Scheme should there be some unforeseen and radical change of circumstances provided that they may not withdraw if they have received out of the Fund more than the amount they have paid in together with interest thereon.

They must give five years' notice of their intention to do so and they may withdraw 90% of their contributions.



- 6) The contributions to the Central Fund are intended to give proof that the Managers and parishes concerned are willing and able to raise the necessary funds and so enable them to obtain Aided Status. Obviously, they do not cover the whole cost of the capital expenditure required. It is thought that most parishes will get more enthusiastic support in raising money for their own schools than for a central fund for several schools. Therefore, it is left to the Managers and Parochial Church Councils to raise a) sufficient for their contributions under the Scheme and b) the balance necessary to cover the cost of building. It is recommended that wherever possible Managers should start now to raise each year for 30 years enough to cover both their contributions and the balance they will have to find out of their own resources. This should be a much less expensive way than waiting until building is begun and then having to borrow, and to pay off, a loan at interest for 25 or 30 years from then.
- 7) Annual contributions will be subject to review every 3 to 5 years as more is known of the cost and probable dates of building, or of changes in the circumstances of particular schools.
- 8) Managers who contribute more than the minimum laid down in 1) above will obtain a correspondingly larger payment out of the Fund when their building is under way and money is required.

#### V MAINTENANCE

- 1) Managers who elect to take part in the Scheme will contribute annually to the Central Fund the amount they have, to show that they are willing and able to raise for maintaining their school, i.e.  
For the first 100 pupils - 10/- per annum per pupil  
    '    '    next 100    '    - 5/-    '    '    '  
    '    '    excess over 200 pupils - 2/6 per annum per pupil.  
  
A separate account will be kept for each school and Managers will continue to contribute at this rate until their account is in credit to the extent of 10 years' contributions.
- 2) Expenses of maintenance will be met by the Central Fund and the schools' account will be debited with such expenses.
- 3) When an account is in credit to the extent of 10 years' contributions the Managers need only reimburse the Fund for maintenance expenditure incurred. If expenditure on a school is heavy in any one year the Committee may allow the fund to be reimbursed by instalments spread over more than one year.
- 4) If Managers elect to withdraw from the Capital part of the Scheme they may also withdraw from the Maintenance part. If they do so, they will be entitled to withdraw 95% of the balance to their credit in the Maintenance Fund.
- 5) Managers of schools who are not eligible to join the Capital part of the Scheme, e.g. those whose schools are not to be retained under the Development Plan, may join the Maintenance part.

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ILLUSTRATION I

CAPITAL

Primary School for 280 pupils to be transferred to new site. Probable date of re-building - between 1961 and 1972, say 1966. Estimated proceeds of sale of old building £3,500.

Endowment - None

Money in hand - £4,500.

Maximum Cost of School (at £140. per pupil) £39,200.

Cost of School per Development Plan £29,400.

Less Proceeds of sale of old building 3,500.

£25,900.

Managers' Share (half) 12,950.

Less Money in hand 4,500.

CAPITAL DEFICIT £ 8,450.

Annual sum which should be raised in the Parish over the 30 years 1951 to 1980 to provide £8,450. in 1966 267.

Annual contribution to Central Fund  
1½% of £8,450. 127.

Balance which may be retained and invested by Managers £ 140.

MAINTENANCE

Maximum annual contribution to Central Fund:-

100 pupils at 10/- 50.

100 ' ' 5/- 25.

80 ' ' 2/6 10.

£ 85.

The total annual sum which must be raised if Aided Status is to be secured, i.e.

Contribution to Central Fund:-

Capital £ 127.

Maintenance 85.

TOTAL £ 212.

ILLUSTRATION II

CAPITAL

Primary School for 80 pupils to be transferred to new site. Probable date of re-building - between 1961 and 1972, say 1966. Money in hand £1,500.

Cost of School per Development Plan	£21,800.
Maximum permitted Cost of School (at £140. per pupil)	£11,200.
Less: Cost borne by L.E.A. estimated at 8%	896.
	£10,304.
Managers' share (half)	£ 5,152.
Less: Money in hand	1,500.
CAPITAL DEFICIT	£ 3,652.

Annual sum which should be raised in the Parish over the 30 years  
1951 to 1980 to provide £3,652. in 1966 £ 116.

Annual Contribution to Central Fund 1½% of £3,652.	55.
Balance which may be retained and invested by Managers	£ 61.

#### MAINTENANCE

Maximum annual contribution to Central Fund:-

80 pupils at 10/- per pupil	£ 40.
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The Total annual sum which must be raised if Aided Status is to be  
secured, i.e. Contributions to Central Fund

Capital	£ 55.
Maintenance	40.
	£ 95.

Note: These calculations assume that no money is obtained  
by the Central Fund from sources other than the  
Managers taking part.

March, 1952.

Indebtedness is acknowledged to the Secretary, Diocesan Board of Finance,  
Diocese of Birmingham, for his permission to make use of this document.

Transcript: Preamble to the Statutes of the Woodard Corporation

PREAMBLE

Nathaniel Woodard, Clerk in Holy Orders, sometime Canon of Manchester, who was called to his rest on the 25th day of April, 1891, and whose body lies buried at Lancing College, founded this Corporation in the faith and fear of Almighty God, for the love of His Church, and the good of his country. And he left written, over his own hand, a declaration of his intentions in so doing, which the Corporation has ordained to be inscribed in its Roll, to the end that none who may be elected Members of it may accept office in ignorance of his mind and purpose.

He declared it to be his earnest wish, and the object and intention of all the benefactors of the Corporation of SS. Mary and Nicolas, that for all future time the Sons of any of Her then Majesty's subjects should be taught, together with sound grammar learning, the fear and honour of Almighty God, the Father, the Son, and the Holy Ghost, according to the doctrines of the Catholic Faith as it is now set forth in the Book of the Offices and Administration of the Sacraments of the Church of England.

And he charged every Member of the Corporation to use his utmost influence to defend and protect those his wishes and intentions, for the glory of God, the exaltation of the Faith, and the blessedness of their fellow subjects, as he or they should answer the same at the Day of Judgment.

And he declared that in laying this obligation, under the most solemn adjurations, upon the Members of the Corporation, he did it also in the name and by the wishes of many thousand good and self-denying Catholic Christians, who had united with him in this work out of love for the souls of their fellow creatures, and from motives of true patriotism towards their country.

And he implored the Civil Government of whatever sort it might be, to respect the rights of property and of conscience. But if evil days should come and their property be seized by the Civil power, and be applied, under specious pretences, to purposes other than those herein designated, then he directed that the Members of the Corporation should be exempt from their obedience and their engagements, if they assisted not in the work of the spoliation but peaceably withdrew with loss of goods, but under protest, and awaited the return of a reign of justice and of truth.

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Quoted by the Headmaster, Hurstpierpoint College in his reply, dated 25th September 1975, to the questionnaire relating to independent schools.